Jacob of Sarug's Homily on the Chariot that Prophet Ezekiel Saw

Texts from Christian Late Antiquity

3

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Jacob of Sarug's Homily on the Chariot that Prophet Ezekiel Saw

Metrical Homilies of Mar Jacob of Sarug

Fascicle 14

Translation and Introduction by

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Edited with Notes by

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gorgias press
2016

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

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2016 1

ISBN 978-1-59333-735-3 **ISSN 1935-6846**

Library of Congress Cataloging-in-Publication Data

Names: Jacob, of Serug, 451-521, author. | Golitzin, Alexander, translator. |
Hansbury, Mary editor. | Jacob, of Serug, 451-521. Homily on the chariot
that Prophet Ezekiel saw. | Jacob, of Serug, 451-521. Homily on the
chariot that Prophet Ezekiel saw. English.
Title: Jacob of Sarug's Homily on the chariot that Prophet Ezekiel saw /
translation and Introduction by Alexander Golitzin ; edited with notes by
Mary Hansbury.
Other titles: Homily on the chariot that Prophet Ezekiel saw
Description: Piscataway, NJ : Gorgias Press, 2016. | Series: Texts from
Christian late antiquity, ISSN 1935-6846 | In English and Syriac; with
English translation from Syriac. | Includes bibliographical references.
Identifiers: LCCN 2016003322 | ISBN 9781593337353
Subjects: LCSH: Bible. Ezekiel, I--Sermons. | Jacob, of Serug, 451-521.
Classification: LCC BS1545.54 .J336 2016 | DDC 224/.406--dc23
LC record available at http://lccn.loc.gov/2016003322

Printed in the United States of America

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ABBREVIATIONS

ASR	*Annali di Scienze Religiose* (Milan).
ChrOR	*Christian Orient* (Kottayam).
CSCO	Corpus Scriptorum Christianorum Orientalium (Leuven).
DSpir	*Dictionnaire de Spiritualité* (Paris).
Harp	*The Harp: a Review of Syriac and Oriental Studies* (Kottayam).
HTR	*Harvard Theological Review* (Cambridge Mass).
JCSSS	*Journal of the Canadian Society for Syriac Studies* (Toronto).
JECS	*Journal of Early Christian Studies* (Baltimore).
JNSL	*Journal of Northwest Semitic Languages* (Stellenbosch).
JSS	*Journal of Semitic Studies* (Oxford/Manchester).
JSJ	*Journal of the Study of Judaism in the Persian, Hellenistic and Roman Period* (Leiden).
JJS	*Journal of Jewish Studies* (Oxford).
JTS	*Journal of Theological Studies* (Oxford).
LM	*Le Muséon* (Louvain la Neuve).
MKS	*Mémorial Mgr. Gabriel Khouri-Sarkis*, ed. F. Graffin (Leuven, 1969).
NB	*New Blackfriars* (Oxford).
NT	*Novum Testamentum* (Leiden).
OCA	*Orientalia Christiana Analecta* (Rome).
OCP	*Orientalia Christiana Periodica* (Rome).
OS	*L'Orient Syrien* (Vernon).
PdO	*Parole de l'Orient* (Kaslik, Lebanon).
PO	Patrologia Orientalis (Turnhout).
POC	*Proche Orient Chrétien* (Jerusalem).
SJT	*Scottish Journal of Theology* (Edinburgh).
SEERI	St Ephrem Ecumenical Research Institute (Kottayam).
SC	Sources Chrétiennes (Paris).
SM	*Studia Monastica* (Barcelona).
SympSyr	*Symposium Syriacum* (*OCA*).

StPatr	*Studia Patristica* (Kalamazoo/Leuven/Berlin/Oxford).
SVTQ	*St. Vladimir's Theological Quarterly* (New York).
TS	*Theological Studies* (Baltimore).
VetChr	*Vetera Christianorm* (Bari).
VC	*Vigiliae Christianae* (Leiden).
WS	Woodbrooke Studies (Cambridge).
ZNW	Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des alten Christentum (Berlin).

INTRODUCTION

INFORMATION ON THIS HOMILY
Homily Title: [Homily 125] The Chariot that Ezekiel the Prophet Saw
Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 543–610.

Jacob of Serug was born around the middle of the fifth century, the son of a parish priest in the town of Batnan of the region of Serug in the largely Syriac-speaking, Roman province of Ossrhoene. He was himself ordained to the priesthood as a celibate in the early 470's, and served as circuit inspector and preacher, *chorepiskopos* or *periodeutes*, in the region of his birth. In 519, he was consecrated bishop of his native town and died there just over two years later. His works include over three hundred extant verse and prose homilies, together with several dozen letters, while his reputation in the world of Syriac-speaking Christianity – at least of the West Syrians – is second only to St. Ephrem Syrus (+373), whom Jacob himself revered as his own model and inspiration in theology and exegesis.

Jacob's work after having been interpreted by some as mythological or even gnosticizing, has now been re-evaluated and Jacob's mythology resolves into the themes of classical Christian preaching: for example, the "hiddeness of God," the angelic and earthly liturgies, the creation and fall of Adam, and the Word of God's descent into incarnation, death and hell itself in order – using the language of the liturgy ascribed to Basil of Cesarea – "to fill all things with Himself". Jacob confines himself entirely to scriptural and related language, that is, to the diction of biblical and traditional imagery, and avoids like the plague the abstract terminology of Greek philosophy. One might even speak of a kind of deliberately archaizing quality to his writings. In any case, he detested in consequence the

sort of learned, philosophical theology which he believed had done so much to prompt and sustain the christological controversy of his era – better that Nestorius had never been born, he grumbles in one of his letters – but this animus toward rational (or rationalistic) analysis of the things of God is part and parcel of his deeply traditional emphasis on a kind of "learned ignorance" or, more positively, on what he himself refers to as "wonder" – worship, we might say – before the mystery of the God become man.

The very fact that Jacob devoted a homily, and a very long one at that, to Ezekiel's chariot vision puts him at least in a rough parallel with the contemporary, Jewish mysticism of the *merkabah*, the divine chariot throne, and I myself think that the parallel is quite real and deliberate. Both Jacob's homily and the rabbinic-era literature of the *hekhalot*, the heavenly palaces – together I might add, with the Nag Hammadi trove – share common roots in the much earlier, Second Temple-era literature of those Jewish apocalypses which featured an ascent to heaven and a vision of the divine throne. Both Jacob and the Jewish mystics are concerned with the contemporary possibility of experiencing Ezekiel's vision of the enthroned Glory of God, and in this they share with one of the oldest passages in apocalyptic literature, the ascent and *visio gloriae* of Enoch in 1 Enoch 14. Jacob, though, differs from the Jewish *merkabah* tradition in certain fundamental respects, most notably of course in his identification of the enthroned Glory with Christ, but also, secondly, in his assertion that the place of the Glory's abiding is the altar of the Christian Eucharist. For our preacher, heaven and earth have been joined in Christ, who has broken down the "wall of enmity" (Eph 2:14–15) between those above and those below. Jacob, therefore, writes precisely *against* the possibility or necessity of the "ascent to heaven," and I shall come back to that theme later on in this essay.

The homily is very long, indeed, fourteen hundred lines and more than sixty pages in Bedjan's edition of Jacob. If length is any indication of the importance a writer accords his topic, then Jacob very clearly thought Ezekiel's vision rated quite special attention. I myself believe that he is directing his words to certain among his listeners who were attracted by the idea of ascending to the heavenly throne, like Enoch in the old apocalypses. However, Jacob sets his face against the notion of ascent, and his opposition to this tradition comprises what I would venture to call the secondary theme,

or even the subtext of his homily. The latter's first concern, though, is to link the chariot vision with the divine economy in Christ.

With these preliminary remarks in mind, let me proceed to a sketch of the homily and then to a few concluding remarks. The whole huge piece revolves around three fundamental texts: Ezekiel 1, especially verse 26; Gen. again particularly verse 26; and Phil. 2:6–7. The link between all three is the Syriac term, *dmûtâ* or "likeness," which the Peshitta uses to render both its Hebrew equivalent, *demut* found in Gen. 1:26 and Ezek. 1:26, and the *morphe*, "form," of Phil. 2:6–7. Jacob is the only patristic writer I know of to dwell at such length on the linkage of these three texts, though he is obviously helped by the translation he used.

The homily opens by stressing the mystery of God's transcendence, the "Hidden One" who is "seated on the unsearchable chariot," and who is infinitely above the angels, "the assemblies of the sons of light." Jacob begs for "a new tongue" in order to offer fitting praise. At this point, the first note of the *imago dei* appears, that is, that it is precisely the office of the human tongue – or indeed, as we might say, of the mind – to offer up worship. While, Jacob says God could have made the dumb creation sing his praises, he set this task aside specifically for his speech-endowed image. As Jacob writes:

> Let everything created abide in what is its own, just as you created it,
> …The sea for fish, and the earth that it may bear the sons of men,
> and the image with speech, that it may be stirred all the day to Your praise.
>
> (546: 53–56)

"The very pulse of my created being," he adds, "requires Your praise."

In the next section of over a hundred lines, Jacob moves in effect to a paraphrase and meditation on the opening lines of Genesis. God's power (*ḥaylâ*) and sign (*remzâ*), sustain the universe after bringing it into being from nothing. The divine power sustains the cosmos like the force of a man's arm sustains a stone thrown into the air. This similitude allows Jacob to bring into play the ancient theme of the human being as microcosm: "The power abides in the

creation," he writes, "like a soul <abides> in its members." Here I should add that, at least on occasion, the term "power" is more than simply a way for Jacob of speaking about God *ad extra*. It sometimes overlaps with the Second Person of the Trinity. Put another way, Jacob engages in something like the old Logos theology of the Apologists and Alexandrines, with the Word of God acting as the divine immanence and power at work in creation, indeed, as almost a kind of world soul. Microcosmos and macrocosmos, or anthropos and makranthropos, reflect one another, and Jacob thus goes on to speak of the human intellect, *hawnâ*, specifically as the "*ṣalmâ* of the Great Being." Both the image and the original, are not confined by their respective bodies:

> Heaven does not contain the Lord, although he dwells in it,
> nor in turn does the body contain the intellect, though it sojourns in it.
>
> (556: 272–73)

The fallen intellect's penchant for travelling outside the bounds in which it ought to remain – "If your intellect obeys you," Jacob writes, "confine it to the place of the body, that it may gaze within" – provides our homilist with his opening for the discussion of Ezekiel's vision. In the prophet's case, the heavens were truly opened. Trembling, Jacob says, he beheld the fiery angels and

> The high throne established gloriously upon the backs
> of the ministering cherubs of fire who bear it,
> the wondrous Glory which tongue cannot utter;
> …the Son of the Creator, who is seated there in the high place…
>
> (558: 320–24)

Let me pause here to note the clear identification of the Second Person with the term, glory, where the Syriac word is *šûbḥâ* in this instance, but the more technical terms, *šekintâ*, *ʿîqârâ* and *rabûtâ* in other passages of the homily, just as the Word is identified, at least occasionally, with the *ḥaylâ* or power. At this point Jacob sounds a theme that he will come back to, the secondary one or subtext I noted above. The vision of the heavenly throne and its ministering angels, he writes, which the "questing intellect" seeks is dreadful and terrible while, on the other hand, "the table of the King is full of blessing for whom ever reclines at it." Not for us humans, in

other words, is the vision of the chariot, but rather the altar of the Eucharist.

Ezechiel is then interrogated about his vision, and Jacob paraphrases the biblical passage at length, dwelling with particular gusto on the strange forms of the "living creatures," the *haywâtâ* (Hebrew *hayyot*), who carry and accompany the throne together with the appearance of the Glory (here *ʿîqârâ*) as a man seated on the sapphire throne. How then, Jacob wonders, are we to interpret this vision? Not, he insists, by prying into that Lamp (i.e. the Son) of the Great Light." The vision, the forms which the angels took on within it, and the appearance of the Lamp and Glory as a man, probably overwhelm rational thought. So, our preacher says, he will "not promise an explanation but rather wonder" before the paradox of "the Word of God mounted on the cherubim" when it is He, the Son, who is in truth the one who carries both them and all creation.

Even though he promises no explanation, Jacob does of course set out to deliver one. It comes in two parts. In part one, the chariot is explained as having been created for the sake of the angels, since otherwise God, who in Himself is hidden even from them, would have given the sons of light cause for confusion and alarm:

> And they would have been looking in all directions to see Him…
> For this reason… He depicted a place for His Presence (*šḵintâ*), that there it might dwell,
> and He made it like a chariot, that on it He might be carried in state,
> that the whole vision of the heavenly ones might be concentrated, caught up and bound
> to that one place where His banner is placed...
> And thus <all the angels> look toward that metaphorical place, which He has chosen,
> and are soothed by it, and shout praise to his Glory (*ʿîqârâ*).
> (570:567– 577; 571:600–601)

In part one, section two, Jacob says that Ezekiel was granted his vision of this heavenly liturgy because he was in exile, mourning the loss of the Temple on Zion and of its services. Thus here he was assured that, "even if God's ministry in the land of Judah had ceased, lo! His praise thunders richly among the cherubim.

But the son of Buzi was, after all, a prophet, and for Jacob all biblical prophecy touches on "the mysteries (*râzê*) of the Son of God." The use of the term, "mysteries," here refers not to some esoteric doctrine of Jesus but simply to the divine economy accomplished in Christ. Mystery, *râzâ*, in this homily, as in all Jacob's work and in Ephrem's before him, echoes its use in the Pauline and deutero-Pauline epistles, for example, most notably in Eph. 1:9 and Col. 1:26. It is Christ, Jacob says, who is "the mystery of all mysteries of prophecy" and Ezekiel is no exception. It was Christ whom he saw on the chariot, just as Daniel had seen Him "borne on the clouds." Here we arrive at the literal and architectural center of the homily, the point where all three texts I noted earlier converge. Quoting Jacob:

> Ezekiel, too, sees Him on the high throne atop the chariot, As seated like a man, <He who> was also God, that likeness (*dmûtâ*), here obviously rendering *morphe*) of the servant that He assumed within the womb <of Mary> was whispered on the wings of the heavenly beings.
>
> (575:682–85)

The manifestation of the Son and Glory of God in human form signals the paradox and promise of the Incarnation. In Jacob's insistence on that paradox of the one Son, we can discern a certain echo of the Christological controversy of the era. Our preacher is nothing if not insistent on the unity of God and man in Christ, as opposed to those – dyophysites like Nestorius – who divide and "number the one Son. The "appearance as a man," and simultaneously "as God in great splendor," is "the way," Jacob tells us, "that was trodden by the Son of God, both divinely and humanly, though He is One." Turning then, he interprets the fire above and below the loins of the human figure in Ezekiel's vision (Ezek 1:27): between heaven and earth, angels and humans, "in order to make peace between those on high and those below." Here as well the prophet is shown the reconciliation to come between "the hidden Father and the great Adam," accomplished through the one mediator, Christ (576:708–577:716). The whole of the Gospel, he concludes, is inscribed in the chariot vision (578:734–746).

The second half of the homily is devoted to the elaboration of this central point, often in fascinating and moving fashion. Here I

touch on only a few highlights before moving on to Jacob's and my own conclusions. The first is, again, a clear allusion to and borrowing from Phil. 2. "Look closely at Him," Jacob tells Ezekiel, so you may recognize:

> …Him when He takes a body in truth.
> To this condition your Lord came down when He emptied Himself,
> that the world might see Him in the form (*dmûtâ*) of a servant.
> (583:847–49)

If it were not thus, Jacob continues, then the prophet's vision would have been simply inexplicable:

> …if our Lord had not appeared on earth as a man
> This revelation of Ezekiel would have been very obscure…
> …<the human form> is too small to be about God,
> That a throne should hold him…
> (584:878–885)

The Incarnation is thus the retroactive confirmation of the vision's truth.

This leads Jacob to an interesting apostrophe addressed to "a Jew," in which we might well be seeing some of the traditions attaching to the notion of the mystical vision of the body of God in rabbinical circles, the *shi'ur qomah* (measurement of the body) texts associated with *merkabah* literature. For Jacob, the interpretation of Ezekiel's vision in the fashion of this latter tradition is rank anthropomorphism. Instead, he insists that the prophet's chariot "drew the image of the Virgin Mother who bore <Christ>," while the form seen appearing thereon was, as we have seen, that of the Incarnate Word. While I gather that elsewhere as well, our preacher shows signs of knowing something about contemporary Jewish thought, I am not altogether sure that he is engaging here solely in debate with the rabbis. I think, rather, that his remarks are directed at least as much to those among his audience who may have been tempted by an anthropomorphic understanding of the divine form, as well as by a mysticism of ascent similar to the *merkabah* lore. Indeed, we find him at the homily's conclusion addressing a direct warning to his listeners. "Do not, he says there, "look for Him on high, else you sin in your seeking," or again this emphatic statement a little before the last:

> There is no chariot there (i.e. the highest heaven) either to ascend to, or to seek out,
> nor are there wheels nor creatures in their <different kinds>
> where the Trinity dwells in great splendor.
>
> (601:1210–12)

A third highlight I should like to point out is the reiteration of the theme of the image. All the wonders of the chariot throne, the fiery spirits in their strange and terrible forms, the crystal and the sapphire, all the heavenly assemblies, are dominated by a human form. The Lord of the angels, Jacob points out, was seen by Ezekiel "as a man." Here in lines which recall Irenaeus of Lyons centuries earlier, we find Jacob's statement that Adam was created in the likeness of the Incarnate Word:

> Before creation, the Father had drawn the image (*ṣalmâ*) of His Son,
> and depicted Him, and showed Him how He would shine forth on all the earth.
> The Father gazed at the likeness (*dmûtâ*) of His Son, and molded Adam,
> since He was going to give <the Son> to the world, He delineated Him beforehand.
>
> (591:1014–1017)

I would add that, in view of what we noted above concerning the microcosmos and macrocosmos, anthropos and makranthropos, it makes a kind of humorous sense for Jacob to have remarked earlier on that the "Word sits on the throne (before Ezekiel) in order to get accustomed to human dimensions." he is obviously toying with the *shi'ur qomah* traditions in a playful way, but the imagery of the makranthropos, the divine spirit investing the cosmos like the soul in the body, "downsizing," as it were, in order to be incarnate is both ancient and common, particularly among Syriac-speaking Christians. We find it, for example, in the *Odes of Solomon*, in Ephrem, and in the Syrian-influenced Macarian Homilies. Certainly, Jacob understands the notion of the Great One "making Himself small" in a metaphorical sense, not a literal one, but he is clearly drawing on very old traditions of the *imago dei* in its relation to the divine Glory, *the kavod* YHWH. Then, too, the notion that the Second Person particularly, as in the old Logos Christology, is al-

ready in a sense vested with a body, i.e., the cosmos itself, lends extra force to the imagery here.

A last highlight concerns the place where we should be looking to encounter the splendor of the divinity. This is, again, Jacob's subtext. In a wonderful passage, he takes up Ezek. 10, with its picture of the "angel in white linen" approaching the chariot in order to receive from the hand beneath the three coals of fire, which he then scatters over Jerusalem as a sign of the judgement ordained for the city. This, Jacob tells us, is an image of the Christian priest celebrating the Eucharist. The liturgy of heaven and the worship of the Church are one and the same:

> Within the chariot were holy coals of fire,
> in the holy altar are precious pearls.
> On the altar is the Body, and on the chariot, fire abides,
> for both above and below there is a single mystery of the Only One.
>
> (596:1116–19)

The hand beneath the chariot is an image of the Holy Spirit who "overshadows and dwells within the bread and makes it the body <of Christ>." At this point, Jacob moves on to link together the worship of the Old and New Covenants, rightly noting the expressly sacerdotal imagery of the angel's white linen. "Moses," he notes, "saw the whole picture of these mysteries …<and> so Ezekiel saw them as well." Sinai and Temple, heaven and Church's worship, are all of them joined in Christ, the bond between them and now, as well as between those on high and those below.

Thus we arrive at the force of Jacob's concluding remarks. We are not to go looking for a way to climb up to heaven. The Presence, the *shekinah*, is here among us:

> The hidden altar, which is ministered to in mystery –
> see! it is revealed, and is among earthly "angels."
>
> (607:1347–48)

"If," he adds, the eye of our soul were as limpid as the prophet's the shining throng of their (angels) hovering would entrance us." Indeed:

> And all the mysteries that were hidden among the angels
> come to pass in her (i.e., the Church), and she is <now>

like a schoolmistress of the heavenly beings.

(609:1381–82)

There is therefore a greater thing among us now than Ezekiel's chariot throne, for if in heaven the cherubim "bear him upon their backs with wonder," in the Church on earth we may "hold him fast in the hollows" of our hands.

There is more that I could say, including the lovely symmetry of the piece, beginning as it does with the "Exalted One on the unsearchable chariot," concluding with the mystery of "The Crucified One in whom all the mysteries are accomplished," and turning on the punch line of Philipians 2, but there is enough in what I have said, I think, for me to say now that the characterization of Jacob as somehow strange and aberrant, a fringe person, could not be further from the truth (574:657–663, n. 36). In this homily, which I gather resonates comfortably with his other works, he is at root lending expression to the common faith of the Church. Perhaps the very fact that he does move so completely in the thought world of the scriptures and the liturgy makes him appear odd to those who are looking for a more contemporary and philosophical account of Christian belief, but this should not stop us from giving him a most sympathetic hearing. I for one am confident that a careful account of his thought and his use of sources will only do him credit, and will confirm the status he continues to enjoy today among Syriac-speaking Christians, along with his beloved Ephrem, the great singer of the Faith.

[*Excerpted from notes of Alexander Golitzin. For a more ample version, see his article "The Image and Glory of God in Jacob of Serug's Homily, 'On the Chariot that Ezekiel the Prophet Saw,' in St. Vladimir's Theological Quarterly 47: 3–4 (2003) 323–64.*]

Translation and Introduction, A. Golitzin;
edited with Notes, M. Hansbury.

Both the translator and the editor are very grateful for the oversight of Sebastian Brock.

OUTLINE

I. Jacob's petition for the ability to sing God's praises. (1–36)
II. It is the office of the human tongue to sing praises, not the dumb creation – even though the stones could sing, were God to will it so. (37–62)
III. God is greater than all creation, above the heights and beneath the depths, infinite and not comprehended. (63–90)
IV. He created the universe from nothing and it hangs, suspended, on His authority. (91–112)
V. His power (*ḥaylâ*) and His sign (*remzâ*) sustain it, preserving the opposites in harmony. (113– 163)
VI. His sign and power are the world's sole foundation, the ground of its motion. (164–181)
VII. As a man casts a stone and the force of his arm sustains it in flight, so does God's power sustain creation. (182–219)
VIII. Macrocosmos and microcosmos: as is the power/sign in the universe, so is the soul in the members. (220–263)
IX. Role of the intellect (*ḥawnâ*): the image of God, not confined by the body, climbing to the heaven. (264–303)
X. Ezekiel's vision of the Chariot: a description of his vision and warning against forced ascent to Eden. (304–341)
XI. Paraphrase of Ezekiel's account of the chariot vision. (342–413)
XII. On the great difficulty of interpreting the vision: Why the different forms? What do they mean? (414–456)
XIII. None can say why these particular forms [but Jacob will try!]. Certainly, the forms are not the reality. (457–488)
XIV. The mystery of the motion of the living creatures: four directions and the same direction. (489–514)
XV. Neither the foolish nor the wise can explain this miracle. It overwhelms reason. (515–529)
XVI. So Jacob will make his discourse an account of his amazement. (530–541)
XVII. The paradox of the Word who carries all creation, yet who is carried here by the cherubim. (542–555)
XVIII. An explanation of the chariot's origin: God gave it to provide a place for the angels to see and worship him, since He transcends even them. His own "place" is hidden and infinite. (556–611)

XIX. Why was Ezekiel shown the chariot created for the angels? As consolation for the exile, to show him God's "mounts" are incomparably greater than the ornamented horses of the conquerors. (612–653)

XX. And as a prophecy concerning the Son of God, who is the breath of prophecy, the mystery of its mysteries. (654–669)

XXI. The form on the chariot is an anticipation of the incarnate Word, as the chariot itself is a prefiguration of the virgin Mother, the Theotokos. (670–691)

XXII. Ezekiel's vision and the unity of the Son of God: The One uniting God and man, angels above with humans below is the same unique Son, the one mediator making peace. (694–749)

XXIII. The whole Gospel is therefore inscribed in the chariot. The four living creatures represent it preached to the four corners of the world – Jacob notes the four evangelists, but creatures represent all of the apostles. The wheels reveal the relationship of the OT and NT. (750–827)

XXIV. The form on the chariot is the form of the incarnate Word, the humility of the Son of God. (828–857)

XXV. The incarnation is the confirmation of the prophecy, the retroactive source of Ezekiel's authority (vs. merkabah speculation?), without which the chariot vision is merely obscure. The New Testament supports the Old, as the prophets and apostles do each other. (858–931)

XXVI. Apostrophe to the Jew: the form on the chariot is not the Father – else anthropomorphism and foolish literalism – but the incarnate Son. The throne is a type of the Virgin. (932–1003)

XXVII. All the wonders of the chariot, the forms and flames, are dominated by the figure of a man. This is the image of God, and the Father molded Adam in the likeness of the incarnate Christ who was to come. (1004–1045)

XXVIII. All the forms of the chariot owe to the economy of the revelation, thus shapes are given the angels who are themselves of fire. (1046–1063)

XXIX. The angel in white linen and the coals of fire (see Ezk. 10:2–8). Parallels with the high priest of the temple and the priest of the Christian Eucharist. The chariot is also the revelation of the mysteries of the Church. Note im-

portance of the epiclesis, i.e., the central role of the Holy Spirit in the effecting of the Eucharistic change. (1064–1169)

XXX. Both Sinai in Exodus (see Ex. 25ff) and Ezekiel's chariot are prophecies of Christ and the Church, especially the latter's Eucharist. Thus Christ is the one who links together the liturgies of heaven and earth. The altar of the Eucharist parallels the chariot of the angels. (1170–1203)

XXXI. But God, the Trinity, in Himself is hidden from both humans and angels. His being (*ousia*) is hidden. One may know only "that it is", not "what it is". (1204–1234)

XXXII. Yet God does come down to revelation: to the highest angels ineffably, to the intermediate angels in the chariot, and to us on earth in the Church's sanctuary. (1235–1260)

XXXIII. Ezekiel saw the splendor of the angels, and then realized even this – the *merkabah* – was not the ultimate and inaccessible place of divinity. (1261–1306)

XXXIV. The lesson is therefore that we are not to look for God "up there," but rather here, at the altar of the Church. Here is the "place" to which we are to bind the intellect and focus its attention. To the limpid eye, all the glories of heaven are present here – and even more than the angels: they carry the Word upon their backs, but we are given to hold Him in the hollows of our hands. (1307–1400)

MANUSCRIPTS CONTAINING THIS HOMILY

For his edition, Bedjan employed:

- London, British Library, Add. 12162;
- London, British Library, Add. 14590;
- Oxford, Bodleian Library, Cat.135 (Pococke 404);
- Vat. Syr. 117.

Fourteen other manuscripts may be found in

- A. Vööbus' *Handschriftliche Uberlieferung der Memre-Dichtung des Ja'qob von Serug*, I–IV(CSCO Subsidia 39–40, 60–61; 1973–80), see v.40.

TEXT AND TRANSLATION

HOMILY 125: ON THAT CHARIOT WHICH EZEKIEL THE PROPHET SAW

Jacob's petition for the ability to sing God's praises

Exalted One, seated on the unsearchable chariot:
give me Your word, that on earth I may proclaim Your infinity.
Hidden One,[1] exalted above the heavenly beings who bear You aloft,
grant that I may sing to You here in the regions below which you have redeemed.
Essence[2] alone with knowledge of itself, how it exists,
speak distinctly in me that I may speak of You.
O! You, served by the legions of flame,
let my tongue serve You with the beauty of its singing.
Awesome One, by whom the sun is dazzled if it gazes upon You,
let my intellect gaze on You and be greatly moved to Your praise.
Hidden One, who are far from the assemblies of the sons of light,
reveal Your mysteries to me, that with its song my tongue may reveal You.
Borne by the cherubim, ineffable for us on earth,
speak through me for the sake of the mercies which You sustain.

[1] Hidden One (*genîzâ*): according to Koonammakkal in every religion there is a tension between God as beyond and God as here and now, 'the Hidden One manifested Himself in revelation,' see Koonammakkal, "Self-Revealing God." See also his "Divine Names and Theological Language in Ephrem." And see Noujaïm, "Anthropologie et économie," which deals in depth with hiddenness (*kasyûtâ*) and manifestation (*galyûtâ*).

[2] Essence (*ʿityâ*).

Exalted One, who are far above the heavenly assemblies,
show me Your wonder,[3] that without prying I may speak of You.
Good Lord to whom dominions belong,
through You may I be stirred to speak of You.
O! You, blessed by the motion of the speaking wheels,
move my voice to multiply Your praise abundantly.
O! Power which carries its sign[4] to the earth and guides it, 1 Cor 1:24
by that same Power which is from You, make this homily shine out to its listeners.
O! You, who have spoken to us in part and through likenesses Heb 1:1
let Your instruction be voiced by me through the Son who is of Your essence.[5]
O! hidden Word, which came down to the earth openly,
give me of Your wealth, that I may impart it amongst the poor.
Lord most high, my mouth is insufficient for Your praise:[6]
make a new mouth for me that it may proclaim Your songs.

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[3] Wonder (*tehrâ*): not simply an emotion brought on by what surpasses expectation or experience but a way of seeing, perceiving and feeling divine realities. As an integral part of revelation (*gelyânâ*) it occurs very often in Jacob. In his homily "On the Nativity of Our Lord," (Bedjan, *SMS,*790–808) there are thirteen occurrences of *tehrâ* and thirteen of *dumrâ*. See also his homily, "On the Name 'Wondrous' that Our Lord was Called." And see Hansbury, "Insight without Sight," for the importance of *tehrâ*/*temhâ* in later Syriac tradition.

[4] Sign (*remzâ*): according to Alwan *remzâ* is the personification of God's thought (*ḥuššâbâ*), pronounced in the form of a commandment (*pûqdânâ*) and realized through His power (*ḥaylâ*). See Alwan, " 'Remzo'," 105.

[5] Essence (*ʿitûtâ*): a synonym of *ʿityâ* not found in early Syriac texts, first used by Aphrahat where he equates it with *ʿityâ*. See U. Possekel, Evidence of Greek Philosophical Concepts (CSCO) 55–59.

[6] Jacob inherits Ephrem's insistence on praise. In the *Table Blessings* of Ephrem there is a singular interpretation of the fall of Adam: his sin was that 'he ate fruit and did not give praise.' The ingratitude of Adam was redeemed by Christ when He 'gave praise and broke bread.' See Hansbury, *Hymns of Saint Ephrem*, Memra III 6.

ܙܘܗܐ ܘܥܒܕ ܒܗ ܨܒܥܬܗ ܘܚܦܝܢ: 15
ܫܘܫ ܐܡܙ ܘܠܐ ܪܐܐ ܟܟܡ ܐܥܟܐ۔
ܗܢܐ ܠܗܐ ܘܘܫܟ ܐܢ ܗܢܬܗܐ:
ܗܢܡ ܐܙܐ ܟܨܦܟܟ ܗܠܟܐ۔
ܐ ܘܗܐܒܙ ܪܙܗ ܘܟܬܐ ܥܟܟܐ:
ܐܙܡ ܗܟܬ ܢܚܢ ܥܘܨܡ ܒܐܢܐ۔ 20
ܫܠܐ ܘܠܥ ܙܥܗ ܠܐܙ ܥܒܟ ܟܐ:
ܨܠܐ ܘܗܡ ܢܫ ܥܐܥܙ ܟܐ ܥܦܚܐ۔
ܐ ܘܥܟܐ ܟ ܚܦܢܗܐ ܥܟܙܚܗܐ:
ܢܥܥܟܐ ܒ ܥܐܥܙ ܟܙ ܘܗ ܐܠܗ۔
ܗܥܟܐ ܨܥܐ ܘܢܚܥ ܠܐܙ ܟܨܢܐ: 25
ܥܟ ܟ ܟܐܘܡ ܙܐܐ ܐܢ ܨܐ ܗܨܦܢ۔
ܩܗܐ ܪܝ ܗܐ ܗ ܐܥܦܐܗ ܙܢ ܕܗ:
ܩܗܐ ܫܐ ܨܒ ܟ ܘܢܙ ܟܥܦܢܗ۔

On those chosen lips which you promised in the prophecy, Zeph 3:9
may the wonderful teaching of Your divinity be voiced by me.
By the love which is the sum of all wisdom,
let my discourse extend to the telling of what is incomprehensible.
By that faith which is the very breath of the new life,
may I reach out to Your recital, which is far above any who speak.
Through hope in You let me open my mouth to You, since I am convinced
that You will fill it with great praise as You have promised.

It is the office of the human tongue to sing praises, not the dumb creation – though even the stones could sing, were God to will it so.

The open mouth as an empty vessel – see! – is looking to you,
as You have promised: fill it with praise for Your love's sake.[7]
Were You to will it, it would be easy for the stones to speak of Your glory,[8]

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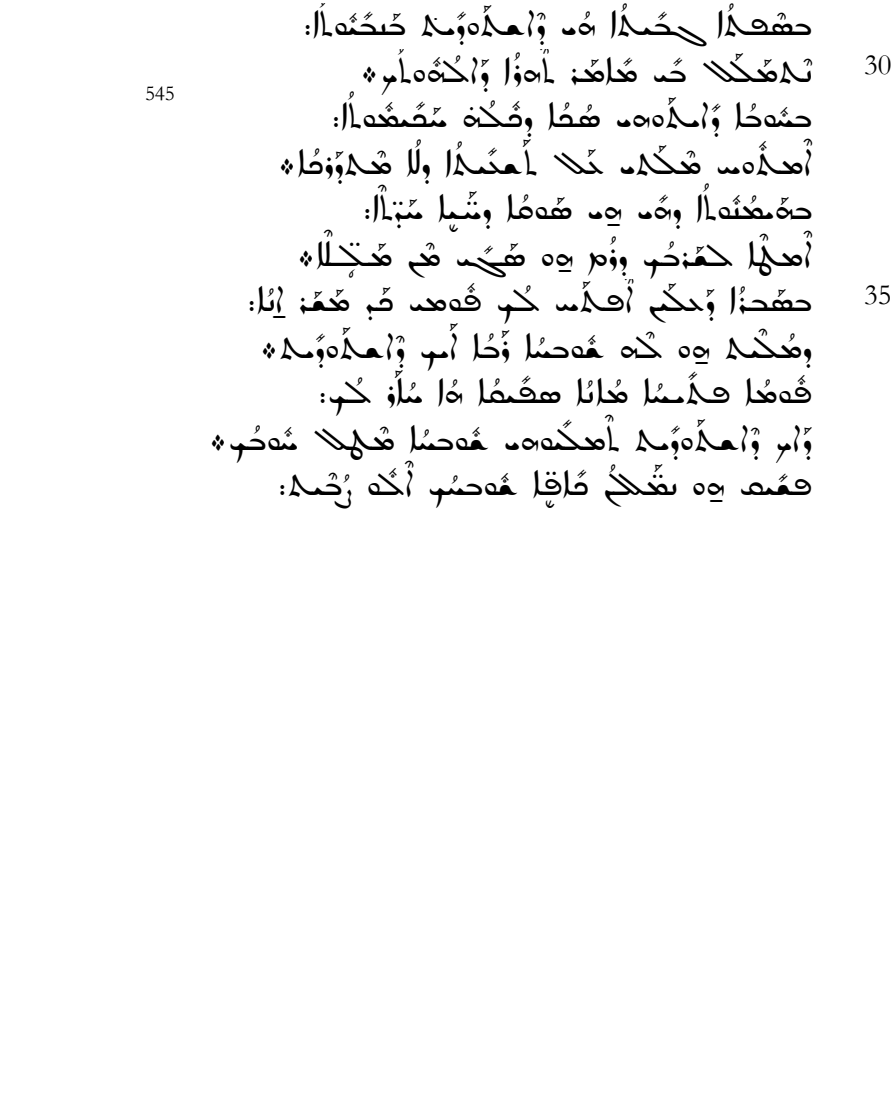
[7] Love (*ḥûbâ*): on divine love Brock says that "God's boundless love is a central theme throughout Syriac tradition" from Ephrem to Isaac the Syrian, see Brock, *Spirituality*, 84. According to Bou Mansour , the centrality of divine love in Jacob's teaching is understudied and may be the most profound intuition of his work, see Bou Mansour, *Théologie de Jacques* I, 31–33. Jacob situates love not in the divine will which might imply creation out of necessity but in the divine essence (*ʿitûtâ*). He sees divine mercy as the source of Creation, Salvation and Incarnation. And Jacob says human love is the only adequate response to God's love as seen in the divine economy. It is also divine love that empowers human love in the understanding of Scripture, see Hansbury, "Love as an Exegetical Principle." And elsewhere Jacob actually calls love a mediary (*meṣʿâyâ*): "It is right that love should stand now as a mediary, for without love, the hearer has no understanding." See Brock, *Veil on Moses Face*, lines 19–20.

[8] Glory (*šûbḥâ*): refers to the glory of God, human participation in this Glory, and the manifestation of the Glory throughout creation. Words used are *šûbḥâ* and *téšbohtâ*. These together with *ʿiqârâ* and *škînâ* are the equivalent of *kavod* from the Hebrew root meaning heaviness and glory. *Kavod* is found to indicate power and majesty not only in nature and history, but also to describe an "outward manifestation of ultimate Reali-



ty." See Quispel, "Ezekiel 1:26." Both Jacob and the rabbis are concerned about the possibility of experiencing Ezekiel's vision of the throne of Glory. Also in Aphrahat, particularly in Demonstration 14, one finds glory imagery and even allusions to Hekhalot literature. See Golitzin, "Recovering the 'Glory of Adam'."

deign rather to be praised by lips that speak.
If the heights and depths were moved to speak,
they would be too small to speak of You with their various forms.[9]
May these silent ones not enter to Your praise instead of me,
let them rather move me, who am endowed with speech, to wonder at Your doctrine.
If You had willed it so, the sea and the dry land would have sung Your praise.[10]
Let the sea keep silent, and may the hymns of Your praise be sung by me.
If it pleased You, the earth would speak out concerning You,
to it give silence instead, O Giver, and to me Your praise.
Let these be silent, for they are silent in their natures,
and may discourse on Your glory be richly pronounced by me.
Even if fallen from freedom, I am still Your image,[11]
speak through Your image, which by Your gift was endowed with speech.
Let everything created abide in what is its own, just as You created it,
lest the order dear to Your creative activity[12] be altered.

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[9] Forms (*schemata*).

[10] Praise (*téšbuḥtâ*): according to Ephrem, to praise God is the role of humanity, angels, seraphim and *the natural world.* See Brock, "Humanity and the Natural World." And see F. Rilliet, "La Louange des Pierres," commenting on Jacob he says 'all creation is filled with divine presence and continually gives praise and thanksgiving.' Both Christian and Jewish sources refer to this. See Ginzberg, *Legend of the Jews* Vol. I 42–46, Vol. V 60–62. And see the very beautiful lines of this homily, 59–60: "The very pulse of my created being requires Your praise, and, as by its nature, it hastens to You to give praise."

[11] Image (*ṣalmâ*): see the discussion of this in Bou Mansour, "Étude de la Terminologie," 239–46.

[12] Creative activity (*'âbûdûtâ*): Ephrem contrasts this with human technique (*ûmânûtâ*), (Eccl. 45,22). As elsewhere he contrasts divine *remzâ*

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ⵜⵉⵎⴰ ⵓⵖⵓⵎⵎⴰ ⵓⴽⴷ ⵓⵍⵍⴰⵣⴷ ⴽⵎⵎⴽⵎⴽⴷ:
ⵔⵖⵓⵣⵔ ⵉⵇⵓ ⴽⵔ ⵜⵏⵎⴽⴽⵓⵔ ⵜⵀⵎⵎⵎⵜⵜⵓⵓⵏ ⵓ
ⵍⵍ ⵎⵓⵎⵜⵏⵍ ⵙⴽⵎⵎ ⵜⵏⵎⴽ ⴽⵎⵎⵖⵎⵛⵎ:
ⴽⵙ ⵎⵛⴽⵍⵍⴰ ⵏⵎⵣⵙ ⵓⵀⵓⵣⴰ ⵜⵍⵍ ⵜⵓⵀⴽⵓⵔ ⵓ
ⵓⴽⴷ ⵃⵛⵛⵎ ⵜⵎⵍⴰ ⵓⵜⵃⵎⴰ ⵔⵎⵣⵓ ⵓⵎⵀⵎⵙⵍⵔ:
ⵜⵎⵍⵍⴰ ⵜⵎⵍⴰ ⵓⵖⵓⵛⵔ ⵎⵀⵎⵙⵓ ⵛⵙ ⵜⵔⵡⵎⵣⵡⵓ ⵓ
ⵉ ⵖⵎⵎ ⵅⵔ ⵓⵡⵎⴰ ⵓⵎⵎⵛⵍⴰ ⵎⵀⵍⵅⵍⵍⵔ:
ⵀⵎ ⵜⵖⵓⵓⵎⴰ ⵎⵎⵎⵎⵎⴰ ⵍⵍⵡⵎⴰ ⵓⵛⵙ ⵓⵎⵀⵎⵙⵍⴰ ⵓ
ⵜⵎⵛⵓ ⵖⵅⵛⵔ ⵡⵎⵛⵜⵜⴰ ⵉⵏⵓ ⵛⵎⵜⵜⵜⵖⵓⵓ:
ⵓⵎⵛ ⵜⵎⵀⵎⵛⵛⵍ ⵛⵎⵎⵎⵎⵎⴰ ⵡⵖⵎⵎⵎⵔ ⵛⵍⵍⵣⵜⵉⵍⵎ ⵓ
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ⵔⵛⵎⵎⵔ ⵎⵛⵎⵍⵍ ⵡⵎⵜⴰ ⵎⵛⵎⵍⴰ ⵎⵎ ⵎⵎⵓⵓⵎⵛⵎⵔ ⵓ
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ⵓⵍⴰ ⵜⵎⵍⵍⵣⵛⵎ ⵍⵎⵎⴰ ⵣⵙⵎⴰ ⵡⵎⵛⵎⵓⵡⵍⵔ ⵓ

with human inclination (*yeṣrâ*) and teaching *yûlpânâ*. See Bou Mansour, "Pensée Symbolique," 412.

The sea for the fish, and the earth that it may bear the sons of men,
and the image with speech, that it may be stirred all the day to Your praise.
By virtue of what is Yours, my Lord, let there be limpid[13] praise from those who are endowed with speech.
What my nature has demanded of me is that I sing Your praise while I stand amazed.[14]
The very pulse of my created being requires Your praise,
and, as by its nature, it hastens to You to give praise.
Your instruction has shone forth in me, though I did not insist on gathering
voices and words from the silent creatures.

God is greater than all creation, above the heights and beneath the depths, infinite and not comprehended

It is from myself that both knowledge and wonder have come Ps 138:6
and it is not from any other source that I have known what Your glory is.
It is from my creation, my Lord, that the knowledge of You comes that You are without limit,
and by nature I knew that I would find it incomprehensible.
You have concealed that knowledge, which knows Your business, in human nature,
and in the case of whatever human nature does not know, Error steps in and takes hold.
Wherever should I go to seek You, my Judge, if I should go astray?

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[13] Limpid (*šapyâ*, *šapyûtâ*): refers to transparency of soul, opening one to revelation and entry to the New World. There are two references to it in biblical writings: 4 Esdras 6:32 and Apoc. Baruch 66.1. The term occurs several times in Ephrem. In *Hymns on the Nativity* 3.8, he refers the term to Christ. In John the Solitary, Christ is referred to as the model of limpidity. See Lavenant, *Dialogues et Traités*, Introd.

[14] Amazed (*tehrâ*).

ܡܥܠ ܚܫܘܬܐ ܫܠܘܚܐ ܒܐܠܗܐ ܟܚܫܬܘܥܐ: 55
ܡܪܟܒܐ ܡܟܠܐ ܒܢܐܝܢ ܩܚܫܘܡ ܟܠ
ܐܡܩܡܐ܀
ܚܒܟܘ ܟܘ ܡܢܘ ܩܡܚܐ ܩܡܐ ܗܟ ܡܬܠܐ:
ܒܡܢ ܐܚܟ ܐܡܟ ܩܡܚܐ ܒܗ ܐܫܩ ܐܢܐ܀
ܚܢܡܘ ܚܡܢܐ ܩܡܐ ܒܐܠܐ ܟܠ ܐܡܩܡܐ:
ܫܡ ܒܡܬܐ ܩܘܠܐ ܚܫܐ ܟܡܡܚܢܐ܀ 60
ܒܢ ܟ ܗܡܢ ܟ ܠܐ ܪܒ ܟܡܚܢܩ:
ܥܐ ܐܗܐ ܗܟ ܚܬܐ ܡܡܩܐ܀
ܗܢ ܒܐ ܫܘܐ ܐܟ ܐܒܚܐ ܐܟ ܐܒܩܘܐ:
ܐܟ ܗܟ ܟܚܐ ܐܣܐ ܢܒܚ ܩܡܚܢ ܗܐ ܒ܀
ܗܢܐ ܒܚܢܡ ܒܒܚܡ ܡܢܘ ܒܐ ܗܡܐ ܐܒ: 65
ܩܡܐܡ ܢܒܚ ܒܐ ܗܡܒܐ܀
ܗ ܟܡܐ ܡܐܢ ܒܒܚܐ ܒܐ ܚܢܟ:
ܐܡ ܐܐ ܒ ܡܡܚ ܡܡܐ ܩܚܟܐ ܟ܀
ܠܐܐ ܐܪܟ ܐܚܡ ܒܐ ܡܚܐ ܐܐ:

And to what place where you are not, if I should wander?
Were I to go up to the heavens – see! – You are there;
and if again I were to go down to Sheol, there, too, You are to be found. Ps 139:8
If my intellect were to lift me up to the heights, I would see You;
and if my understanding were to hurl me into the abyss, I would find You.
Heaven is too small and is filled by You, and You bear it up,
and the earth as well is inadequate and not sufficient for You, that You should be contained by it.
The world is too small for You, and all its regions do not suffice You,
and where would the intellect go looking were it to seek You out?
If I should go looking for You by casting my intellect beyond the world,
see! there You are, in the place void of other inhabitants.
If I should remain on this side of the world, You are not far away,
because You are close to whomever seeks to cleave to You.
If I should stand at the top of all the high places,
there are yet other heights, there beneath You, which are subject to You.
And if I descend beneath the bottom of all the depths,
beneath them all You stand, supporting the depths lest they grow weak.
You are resplendent in the height, and if You were to let it go, it would not stand.
You hold fast the deep, and, once more, were You to abandon it, it would founder.
You embrace the air, and if You let go of it, it too would pass away.
The sea is grasped by You, and the fact that it will not become desolate is due to You.

He created the universe from nothing and it hangs, suspended, on His authority

The world is a great tent that You have pitched for all the species You created,
and because of You it hangs established on nothing.

ولّاسُا ٱاؤُا وكَ ٱهُ ٱيـ ٱ هُيكا ٱيُا۞ 70
ٱ كـهضُا ٱيـ هُكْ ٱيُا هُا ٱهُ ٱيـ:
ةٱاهُة وكَهُـ ٱهـ نُسـ ٱيُا حُة هْعـلّصسـ۞
547
ٱ كـهزّهُا بزّكسـ هَـهُا كُـ سُا ٱيُا:
ةٱا كـلـهُهُـهُا نعزّسـ هَزّسـ كُـ هْعضّ ٱيُا۞
هضّا رهُوُا ـهضّـهـا هُنُـ ةٱلهَّسُا كُـ: 75
ةٱاوُا حرَّـزُا ولّا هُعضُا كُـ وٱهـلّمِ حُة۞
رهُوَ كُـ حُـكضُا ولّا هُعضَّـ كُـ ٱاؤّـولّا:
ةٱاسُا ئارّ تحسّـ هَـهُا ٱ حُزّا كُـ۞
حـهّ هْ حُـكضُا ٱ هُـزّا كَ هَـهُا ٱحسّـ:
ها ٱهُ ٱيـ كـالـاؤُا وَرِؤا هْ حُهَّةؤّا۞ 80
حضُا هْ حُـكضُا ٱ هُلّم ٱيُا لّا هَـنّـ ٱيـ:
وّحهَـوُحُا ٱيـ لّاسُا وحُزّا وٱلهَّقا حُـ۞
كّ وَهَـلّا وهَـحهَـهُ وّـهضّا ٱ هُلّم ٱيُا:
وّـهضّا ٱسؤّا حـلّهـ هُنُـ اَـ وّصضَّـ كُـ۞
ةٱاهـ ٱعـلّا وهَـحهَـهُ حهَهضّا ٱ نُسـ ٱيُا: 85
حـلّهـ هُلّم ٱيـ وٱلهَّكَ حهَهضّا ولّا ٱـلّوَهَّـ۞
حـهَـهُا رهَـ ايـ ةٱاحـ ٱوهَّـ لّا هُلّم هِـةٱا:
حهَّـهضُا حضَّـ ٱيـ ةٱاكَ هضّـلّهـ ٱهـ هُحـ هِـةٱا۞
حهَّضّـ لّاٱَ ةٱا ٱوهَّا كـ حُزّ اُ هَ هَـ: 90
ٱسّـ حُـ مّحُا ةٱولّا ٱسؤّـ هْ وَكُـ هِـ۞
هَـعضُا وَحُا بضّـ كُـ حُـكضُا حكّهـهضّا وّحـزّـا:
ةٱالّا هُلّم حَ لّا هْـزّم هْكّحُهُـ۞

The heights are secured and the world is built up, without foundations,
established without anything, it stands there as though on something.
The earth is laid out, and there is nothing on which it is laid,
yet it hangs and stands, indeed, this earth which is not founded on anything.
The citadel of the human species is mightily built and established,
and is suspended, by means of the sign, without foundations or columns.
There is nothing beneath the earth to carry its great weight,
nor is there anything above that might hold the wide world.
There is no support for the heights to hold up their habitations,
neither are there walls for the deeps to hold up their roofs.
The house of the human species stands isolated on all sides,
there are neither walls, nor foundations, nor columns.
The creation is stirred and dwells in this house full of wonders,
and does not discern that all of it exists in a void.
For what thing could there be that would carry all the earth,
and could bear this weight and not succumb?
Even if there were something that could carry the whole earth,
it would collapse on itself because of the weight it would bear.
But because it is on nothing that the earth is suspended,
it stands and still is immoveable, for there is nothing that might collapse.

His power [ḥaylâ] and His sign [remzâ] sustain it, preserving the opposites in harmony

The hidden sign carries it and stands like the Mighty One,
and there is nothing that knows how to fall or grow weak.
The sea and the dry land dwell in proximity with each other,
and neither are they overpowered nor exceed their bounds.
They are opposites but are filled with peace, this one with that one,
and their domains are not corrupted by their contraries.
The earth is set above the waters and is not melted away,

ⲙⲥⲥⲛ ⲧⲁⲁⲓ ⲁⲧⲛⲓ ⲕⲕⲙⲁ ⲩⲗⲗ ⲏⲁⲁⲓⲁⲓ:
ⲁⲩⲗⲗ ⲙⲛⲙ ⲙⲏⲙⲥ ⲙⲗⲙ ⲁⲙ ⲧⲕⲙⲛⲙ:
548 ⲥⲙⲙⲁ ⲁⲩⲛⲁ ⲁⲗⲗ ⲁⲛⲏ ⲙⲛⲙ ⲧⲕⲏⲁⲁⲙ ⲥⲙⲙⲁ: 95
ⲁⲗⲗ ⲁⲕⲏⲁ ⲁⲙⲙⲁ ⲟⲓ ⲁⲥ ⲩⲗⲗ ⲕⲏⲏ ⲙⲛⲙ:
ⲕⲏⲁ ⲁⲙⲙⲁ ⲥⲛⲧⲁ ⲗⲁⲁⲁⲁⲁ ⲕⲏⲏⲕⲁⲛⲏ:
ⲁⲁⲕⲏⲁ ⲕⲧⲁⲁⲩ ⲩⲗⲗ ⲏⲁⲁⲓⲁⲓ ⲁⲗⲗ ⲕⲥⲥⲧⲁⲁ:
ⲗⲗ ⲗⲙⲏⲏ ⲁⲩⲛⲁ ⲙⲛⲙ ⲧⲗⲗⲕ ⲁⲁⲙⲧⲁ ⲧⲛⲁ
100 ⲁⲗⲗ ⲕⲧⲏⲏ ⲙⲙⲁⲁ ⲙⲛⲙ ⲧⲁⲙⲙⲛ ⲕⲏⲙⲁ ⲟⲏⲙⲁ
ⲗⲗ ⲕⲏⲁⲧⲁⲁⲙⲁ ⲙⲙⲁⲁ ⲩⲧⲁⲙⲁ ⲙⲛⲙⲧⲧⲁⲁⲁ:
ⲁⲁⲗⲗ ⲕⲥⲁⲙⲥⲙⲁ ⲁⲧⲁ ⲕⲙⲙⲕⲙ ⲗⲁⲗⲕⲏⲥⲥⲁⲁⲁ:
ⲙⲙⲥⲏⲙ ⲁⲗⲙ ⲕⲏⲗⲁ ⲩⲗⲗⲁⲁⲙⲁ ⲙⲛ ⲫⲗ ⲕⲏⲏⲕ:
ⲁⲩⲗⲗ ⲁⲧⲁ ⲁⲗⲗ ⲏⲁⲁⲓⲁⲓ ⲁⲗⲗ ⲕⲥⲥⲁⲁⲩ:
105 ⲏⲏⲙⲙⲁ ⲕⲛⲏⲗⲁ ⲁⲙⲛⲁ ⲕⲙⲏⲗⲁ ⲗⲗⲁ ⲩⲁⲁⲙⲁ:
ⲁⲗⲗ ⲙⲗⲙⲕⲁ ⲩⲗⲗ ⲙⲛⲙ ⲁⲙⲙⲁ ⲫⲕⲙⲁ
ⲙⲁ ⲏⲏⲙ ⲙⲛⲙ ⲁⲏⲁ ⲁⲩⲁⲁ ⲗⲗⲩⲕⲁ
ⲁⲙⲙⲕⲏ ⲉⲩⲁ ⲁⲁⲁ ⲁⲙⲛⲁ ⲁⲗⲗ ⲧⲗⲁⲩⲕⲁ:
ⲁⲓⲉ ⲙⲛⲙ ⲁ⏌ ⲉⲩⲁ ⲩⲏⲏⲏ ⲗⲗⲩⲕⲁ ⲫⲕⲙⲁ
110 ⲩⲁ ⲁⲁ ⲙⲛⲙ ⲧⲙⲗⲗ ⲉⲩⲁ ⲕⲉ ⲏⲙⲁⲛⲁ ⲩⲏⲏⲏ:
ⲁⲗⲗ ⲙⲗⲗⲗ ⲩⲕⲗⲗ ⲗⲗ ⲙⲛⲙ ⲗⲏⲁⲁ ⲁⲩⲛⲁ
ⲁⲙⲙⲁ ⲁⲙⲏⲁⲁ ⲗⲗ ⲙⲛⲙ ⲕⲏⲏ ⲁⲙⲏ ⲧⲙⲗⲗ:
ⲩⲁⲁⲁ ⲫⲁⲁⲁ ⲗⲏⲏⲏ ⲏⲕⲁ ⲁⲁⲙⲁ ⲁⲙ ⲕⲏⲏⲕⲁⲁ:
ⲁⲏⲕⲁ ⲙⲛⲙ ⲉⲁ ⲁⲩⲩⲁ ⲧⲙⲗⲗ ⲁⲁ ⲧⲁⲁⲩⲕⲁ:
115 ⲩⲙⲁ ⲁⲧⲁⲁⲁ ⲏⲙⲁⲁⲁⲁⲁⲁⲁ ⲁⲛⲏ ⲁⲥⲩⲩⲁ:
549 ⲁⲗⲗ ⲙⲁⲧⲏⲏⲏⲏ ⲁⲁⲗⲗⲁ ⲏⲏⲏⲏ ⲏⲁⲙⲙⲙⲙⲙⲙⲁ
ⲙⲙⲙⲁⲏⲏⲏⲏ ⲁⲙⲏⲏ ⲏⲙⲁⲁ ⲁⲁⲁ ⲏⲙ ⲁⲁ:
ⲁⲗⲗ ⲙⲁⲧⲏⲏ ⲙⲙⲏⲏⲏⲏⲙⲙⲙ ⲏⲙⲙⲙⲙⲏⲏⲏⲏⲁ
ⲙⲙⲁⲁ ⲁⲩⲛⲁ ⲏⲏⲏⲏ ⲙⲏ ⲙⲧⲧⲁ ⲁⲗⲗ ⲙⲁⲙⲙⲙⲁ:

and the sea is collected in the depths of the earth and does not dig through it.
And the earth carries the sea, and is not harmed by it,
and the floods support the dry land, and the latter is not soaked by them.
Soil is scattered over the raging floods
and bears the burden of all the species without weakening.
And the seas collect on the slopes of the dry land,
and do not wear away the lowly soil beneath them.
And – see! – it seems that the waters bear up the earth,
and the earth, the seas, and whoever sees this will understand
that everything is founded on the void by the Creator,
and by His command[15] everything exists where it is.
The hidden sign watches mightily over the natures,
and because of this the elements[16] are free from strife.
Dust and water would not have wanted to be become neighbors
if they had not been bound by the Power that guides the worlds.
If it were the case that the waters were actually carrying the earth, as they seem to,
what then is carrying these waters that carry the earth?
If it were that the earth was bearing the sea, as we were saying,
what would be holding fast this earth which is beneath the sea?
It is clear even to a person lacking in knowledge,
that there is nothing which supports anything, save for the sign.
For the waters would be incapable of carrying the high mountains,
nor would the earth which is beneath the seas be capable of carrying their torrents,
but because of the Power that is hidden and carries them both,
the sea and dry land exist and are at peace within their bounds.

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[15] Command (*pûqdânâ*).

[16] Elements (*ʿesṭuksê*): corresponding to the Greek στοιχεία, which can refer to the letters of the alphabet, but can also denote the stars or planets, the components of matter, or a fundamental principle.

ⲁⲙⲏⲁ ⲙⲁⲓ ⲥⲛⲁⲥⲁⲙⲉ ⲛⲁⲓ ⲙⲁⲗ ⲥⲱⲙ ⲉⲓⲉ⸗ 120
ⲁⲗⲙⲁⲛⲁ ⲉⲓⲉ ⲉⲙⲁⲓ ⲛⲁⲓ ⲙⲁⲗ ⲙⲏⲁ ⲉⲓⲉ⸗
ⲁⲉⲙⲙⲥⲁⲁⲓ ⲗⲉⲛ ⲥⲱⲙⲁⲗ ⲙⲁⲗ ⲙⲁⲛⲛⲁ ⲉⲓⲉ⸗
ⲙⲉⲏⲛ ⲉⲓⲁⲓ ⲉⲗⲁ ⲥⲱⲙⲁⲗⲗ ⲉⲙⲛⲧⲁⲓ:
ⲁⲗⲙⲁⲛ ⲥⲱⲙⲁⲗⲁⲓ ⲫⲥⲁⲁⲁⲗ ⲙⲁⲗ ⲙⲁⲛⲛⲁⲕⲗ⸗
ⲁⲙⲏⲁ ⲙⲏⲁⲗⲁⲗ ⲛⲁⲓ ⲉⲗⲁ ⲥⲙⲁⲁⲓ ⲉⲛⲛⲁⲓ: 125
ⲙⲁⲗ ⲗⲉⲥⲛⲁ ⲉⲓⲉ ⲉⲛⲁⲁⲓ ⲁⲗⲗⲁ ⲫⲁⲗⲗⲁⲗⲙⲁ⸗
ⲙⲁⲁ ⲙⲙⲁⲁⲗⲁⲓ ⲫⲁⲛⲛⲁ ⲉⲓⲉ ⲙⲏⲁⲓ ⲗⲗⲁⲓⲁⲓ:
ⲁⲁⲓⲁⲓ ⲉⲛⲙⲙⲏⲁⲓ ⲁⲁⲓⲁⲓ ⲫⲁⲓⲁⲓ ⲙⲁⲁⲗⲁⲗ⸗
ⲫⲉⲗ ⲗⲁ ⲙⲏⲙ ⲙⲙⲁⲛ ⲙⲁⲙⲙⲏⲙ ⲙⲉ ⲉⲛⲁⲁⲓ:
ⲙⲁⲁⲙⲁⲁⲓ ⲙⲁⲁⲓ ⲙⲁⲙⲙⲏⲙ ⲁⲙⲁⲓ ⲫⲁⲗⲁⲁⲙⲁ⸗ 130
ⲙⲫⲙⲁⲓ ⲙⲙⲁⲓ ⲁⲁⲛ ⲉⲙⲙⲁⲓⲁⲓ ⲥⲓⲉⲓⲛⲁⲗ:
ⲙⲁⲙⲁⲗ ⲁⲁⲓ ⲙⲉⲛ ⲁⲙⲙⲫⲙⲙⲁ ⲙⲉ ⲗⲙⲛⲁⲙⲁⲁ⸗
ⲉⲙⲁⲓ ⲙⲁⲓⲁⲓ ⲙⲙⲁⲓ ⲙⲁⲁⲗ ⲗⲁ ⲉⲙⲉ ⲙⲁⲁ:
ⲁⲛⲙ ⲙⲁⲗⲗⲁ ⲙⲉⲉⲉⲛ ⲉⲙⲙⲁⲓ ⲗⲁ ⲁⲙⲙⲙⲉ ⲙⲁⲁ⸗
ⲁⲛⲙ ⲙⲁⲓⲁⲓ ⲗⲉⲛⲙⲙⲉ ⲙⲁⲓⲁⲓ ⲁⲙⲁⲓ ⲙⲁⲁⲁⲛⲛⲁ: 135 550
ⲉⲙⲁⲙⲉ ⲙⲁⲓⲁⲓ ⲗⲉⲛⲙⲙⲉ ⲉⲓⲉ ⲙⲉ ⲗⲉⲛ ⲙⲁⲁ⸗
ⲁⲁⲛⲁ ⲉⲙⲁⲓ ⲁⲁⲓⲁⲓ ⲙⲙⲁⲗⲗⲁ ⲁⲙ ⲁⲁⲙⲉⲛⲁ:
ⲉⲓⲉ ⲉⲓⲁⲓ ⲁⲁⲓⲁⲓ ⲁⲙⲁⲗ ⲙⲁⲓⲁⲓ ⲙⲁⲁⲗ ⲙⲉ ⲗⲗⲁ⸗
ⲉⲙⲉⲁⲁⲓ ⲙⲁⲁ ⲁⲁⲓ ⲉⲙⲙⲙⲁⲛ ⲙⲉ ⲙⲉⲁⲁⲁⲗ: 140
ⲗⲗⲁ ⲁⲙⲁ ⲙⲏⲙ ⲁⲗⲙⲁⲛ ⲙⲏⲙ ⲁⲗⲗⲁ ⲁⲙⲁⲁ⸗
ⲗⲗ ⲁⲙⲁ ⲙⲁⲓⲁⲓ ⲙⲁⲁⲁ ⲗⲙⲁⲛ ⲗⲁⲁⲁⲁ ⲁⲁⲁⲁ:
ⲁⲁⲗⲗⲁ ⲁⲁⲓⲁⲓ ⲁⲁⲙⲁⲛ ⲙⲁⲙⲁⲁ ⲙⲁⲁⲙⲙⲙⲙⲙⲁ⸗
ⲁⲗⲗⲁ ⲙⲙⲁⲗ ⲁⲙⲁⲗⲗ ⲁⲙⲁⲁⲁ ⲙⲁⲛⲁⲁ:
ⲁⲙⲁⲁⲙ ⲙⲙⲁⲁⲙ ⲙⲁⲁⲁ ⲙⲁⲁⲁⲙⲙⲙⲙⲙⲁ⸗

And the seas are held fast by the Power, and it watches over them,
And if it had let go of them, they would have overthrown the earth
and the latter would not have been inhabited.
And the waters confined beneath earth are bridled by <the Power>,
and the citadel of clay is placed on them and not injured.
Now listener, give me your intellect to gaze into hidden matters,
and come, see with amazement that other sea which is on high,
which is gathered to stand on the summit of the great height,
and the firmament, like a garment, is extended, and supporting it
without wearing it away.
And above, the exalted floods of the sea on high slip away,
as is natural, from that sign which has confined them.
And the heights are exalted, and the waters are collected above the
heights,
and they neither flow away nor are exhausted by one another.
And, just as they have been instructed by that sign which set them
in order,
there they stand, as though they were still and at rest in the deep.
Let your mind take flight above the inhabited earth in which you
dwell,
and see how it is set between the seas, and the latter do it no harm.
And over both those waters on high and those below is the com-
mandment watchful,
and they do not resist the Power that stands at their bounds.

His sign and Power are the world's sole foundation, the ground of its motion

Look now above, for it is easy for you to see the wonder,
that there is nothing which supports the height except for the sign.
And from the testimony of this hollow place of the present life,
know that the deep beneath the earth is also without foundations,
and that the edifice was not founded on anything, for the earth to
be established.
Nor, indeed, is the firmament set on anything, as you can see –
heights and depths and every side, and between the sides,

ܐܫܬܐ ܒܝ ܡܢ ܕܐܬܝ ܠܗ ܕܚܝ ܘܠܐ ܡܝܬ ܠܗ ܕܡܝ ܘܠܐ ܡܫܬܟܚ ܠܗ ܕܫܢܐ ܘܠܐ ܢܢܘܡ ܘܠܐ ܢܣܢ ܠܗ ܕܟܠ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܠܗ ܕܝܠܝ ܘܠܗ ܕܒܚܪ ܒܗ ܘܠܐ ܒܚܪ ܒܗ ܕܠܐ ܢܬܚܙܐ ܘܠܐ ܢܫܡܥ ܘܠܐ ܢܬܟܠܡ ܘܠܐ ܢܬܚܫܒ ܒܠܒܗ ܕܠܐ ܢܥܒܕ ܥܒܝܕܬܐ ܘܠܐ ܢܫܬܘܐ ܘܠܐ ܢܫܬܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܘܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܩܪܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܓܒܪܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܐܢܬܬܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܒܗܡܬܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܟܠ ܕܡܝܬ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܡܠܐܟ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܝܛܢ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܓܢܒܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܩܛܠ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܙܢܝ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܓܢܒ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܩܪ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܘܐ ܘܠܐ ܢܫܬܡܫ ܒܫܡܗ ܕܫܩܪ

sea and dry land, the firmament and the earth, in every quarter –
see! – they stand suspended and stand like a bird suspended in the air,
and there is nothing on which it may perch, save on the sign.
But rather the Power moves it without either wings or pinions,
in order for it to stand still on nothing as if it were on something.
The Power by which the universe stands is something great,
and it carries the weight of all the creatures without effort.
It summoned the beings, and from nothing they stirred in order to be gathered together,
and everything that was made was suspended and stood on what was not made.
It embodied and arranged the various bodies upon nothing,
and it assigned them places as if it were in something.

As one casts a stone and the force of his arm sustains it in flight, so does God's Power sustain creation

If, with your hand, you throw a stone up into the air,
what carries that stone if not your power?
Lift up your arm and throw the stone away from you to a distance,
without wings it will fly in the air as if it were winged.
And it treads on nothing and goes on wherever it goes,
because there is neither anything above it nor anything beneath.
Beneath it there is an abyss, and above it a great height,
and from this side and that side there is nothing to hold it up.
And what is this that causes the stone to speed through the air,
if not the power that went forth with it from Your right hand?
As long as there remains with it the force from Your right hand
it hastens on its course, and yet it is not the stone which hastens, but Your power.
The latter makes it go swiftly, and when the power ceases from it, it rests,
and without the power it would not have been stirred to go.

ⲙⲁⲣⲓⲁ ⲙⲉⲧⲣⲁ ⲛⲁⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲓ ⲡⲉⲧⲣⲁ 170
ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭ̀ⲥ ⲓⲏ̀ⲥ ⲡⲉⲛⲛⲟⲩⲧⲓ:
ⲡⲉⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲣⲱ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲛⲛⲟⲩⲧⲓ
ⲛⲉⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲓ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭ̀ⲥ ⲓⲏ̀ⲥ ⲡⲉⲛⲛⲟⲩⲧⲓ ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭ̀ⲥ ⲓⲏ̀ⲥ ⲡⲉⲛⲛⲟⲩⲧⲓ ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ 175
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
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Therefore it moves corresponding to the strength of the person who threw it,
and when the power is sound, the stone hastens which comes forth from it.
If the power is strong, the stone speeds for an extended distance,
and if it be a little enfeebled, the stone quickly wobbles and falls on the earth.
A person wields the stone in accordance with his strength, so that it may travel through the air.
He will throw it so that it travels as much as possible, without hindrance.
So, now, the Mighty One stirs the creation to move.
It is suspended and established on nothing by the Power of His hand.
And because His great Power which went forth with it does not wane.
It rests not, and neither is there any place where it might rest.
He threw creation forth that it might come to be, and it was as He willed,
and His Power bears it and rules it divinely.
And because His Power ceases not from it, it too is established,
and because his Power does not grow weak, which might cause it to fail,
the Mighty One has suspended the great stone and placed it in the air,
and – look! – six thousand years it stands, and He does not put it aside.
For He does not grow weary, and had He not wanted, He would not give it rest,
and when He loosed it, it was not because He was weary, but because He willed it.
His great Power suspended the creation over nothing,
and it became itself the something on which creation is established without swerving.

ههُكَ أُرُلِا حصُا وِلَّـهِ سَـلَّا كَاسُا وَحِبُه: 195
هَحصُا وَسكَّم وُهلُا صَافُا وِنُصمُا هُتَه۞
أَلِ كِيحُزَا هِه لُّهوُا هحمَّسُا وُهلُا صَافُا:
هَالِ سَكُمَّا هِه هَكَّلا صُهسُا ههطُلُا كَاوِكُا۞
إِنُه أَسِ سَمكَّه هتَّسه كُذه كصَّافُا وِلَّوِا كُلَّاوُ:
هَحصُا وِهَّرِبُا تَعبَّهَ أُرُلِا ههلَّا هُحمَصَحسُا۞ 553 200
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هَوِلُا هَهقُا سَمكَّه وَّحُا وَّبقَّه كَهُذه:
هُا لُا هُصُا وُاطُلُا لَّـهِ كُذه وُّههكُا لَّحصَّ۞
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وِتَهكُا وَّحكُا لَّالُا كِيحُزَا ههُهُه حُلَّاوُ:
هه هكُا لَّحقَّم حتَّتُا هُصُا هلَّا هتَّسه كُذه۞ 210
لُا كِيمَ لُلَّا هَالُا حُدَا لُا هَهصَّ كُذه۞
هه وهُزَا كُذه كَه كَلا وَّللَّه لَّالِ وَّرِحُا۞
سَمكَّه وَّحُا لَّاكُه كَحزَّمكُا كَلا لُا هُجُم:
هه هَّه هُجُم وَّحكَّوِه هَهصُا هلَّا هُرلَّهَحسُا۞

He does not grow feeble that the great stone which He loosed should fall.
His Power is in Him, and when He wills it, His sign makes it stand.
The latter bears the seas and the lowly earth beneath them,
and He holds fast the earth and bears the seas which in turn carry the earth.

Macrocosmos and microcosmos: as is the power/sign in the universe, so is the soul in its members

The <Power> abides in the creation like a soul abides in <the body's> members,
and <the creatures> are moved by it as the body is moved by the soul.
If the soul abandons the body, the latter ceases to exist,
and if His Power abandoned creation, the latter would be dissolved.
The soul bears up the entire body, it lodges in it throughout,
in all the members and in all the organs of sensation by which <the soul> perceives,
and apart from <the soul> there are neither senses nor members,
but they all move and exist within it.
The soul carries the whole burden of the whole body,
and if it abandons it, it falls to earth and turns into dust.
Just as God holds fast the natures by His operation,
and if He were to forsake it, creation would end up a vast desert.
It is not known where the soul's place is in the body,
but it dwells in the whole of the body amazingly, and holds it fast.
Just as God makes His Power overshadow the creatures,
and moves them so that they have come to be as they are,
Whereas His abode is above the heights and beneath the deeps,
He is yet in the world, while outside of it and present from every side.
So, too, the soul abides in and dwells in all the members.
The very same soul is in the head and the feet and in all the organs of perception.
The heights and the deeps of the body are all established within it.

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From top to bottom, there is nowhere where it is not.
The sight of the eyes is within the soul, and the touch of the hands,
through it the mouth speaks, breath is drawn by it, and the ears hear,
and there is nothing which perceives without the soul.
And there is no member which possesses movement except by means of it.
So it is that the creatures are established by God,
and they both begin from Him and rest on Him until their end.
And by Him the heights and depths throb in their domains,
and in Him are the depths and the ends, and the regions and their inhabitants.
In Him the luminaries of heaven shine in their dominions,
the moon in its rising, the sun in its course and its gleamings.
Aldebaron and the Pleiades are moved by Him on their paths,
and He steers the giant Orion on its way without hindrance.
The heights and deeps are girded by Him and not overthrown,
and the heights are suspended above the depths, and do not grow weak.
As in a living being, the feet move in order to walk,
and likewise the head perceives through the seven gates which are open in it,
and the hands move with the wealth of their ten fingers,
and the mouth initiates sounds and words of all kinds.
For man is a little world, and an amazing one,
that in himself he sees the great world and its works:[17]
that his head answers to the heights, and his feet to the depths beneath the earth,
and all creation is as the members which are marshaled in him.

[17] Microcosm/macrocosm: on the human being as microcosm, center of creation as macrocosm, see Alwan, "L'homme le microcosme'. And see Bou Mansour, *Théologie de Jacques I*, 71–72. See also Pasquet, "L'homme, lien de l'univers". This concept has Jewish roots, see L.Ginzberg, *The Legends of the Jews*, I 49–50.

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Role of the intellect: it is the image of God, not confined by the body, climbing to the heavens

There is an intellect[18] in him which is an image of the Great Being,
which is in all of him, and outside, and is not contained.
The body does not contain the mind when the latter sojourns in it,
just as God is never contained by the world.
Suppose someone say now that the mind has its abode in the brain,
but then what is it that goes out of it and wanders in different places?
God, too, is seated in glory above the heavens,
and His Power goes outside the world and holds fast its rule. I Cor 1:24
Heaven does not contain the Lord, although He dwells in it, nor in turn does the body contain the intellect, although it sojourns in it.
O, intellect! What is there on earth that can serve as a bridge to you?[19]
Will you go out to see what there is which is behind the world?
What can keep hold of you when you go down to look in the places that are beneath the earth, how it is founded upon nothing?
Who can hold you up when you go up to the place of those on high,
and look with amazement on the multitudes and multitudes of heavenly beings?
Above the heights and beneath the depths – who has put you there?

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[18] The human intellect (*hawnâ*) as the "image (*ṣalmâ*) of the Great Being," see Boulos Sony, "L'anthropologie," 175–77 on *hawnâ* as image.

[19] Bridge (*gašrâ*) is necessary because of the chasm (*peḥtâ*) separating creation from the Creator. In Ephrem "the glorious name of Jesus is the hidden bridge leading humanity from death to life."(Hymn on Faith 6.17). Koonammakkal clarifies this: "Ephrem's idea of the ontological chasm is only a corollary of the semitic concept of God being absolutely unique rather than indicating a spatial divide." See Koonammakkal, *Theology of Divine Names*, 147.

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But, this is the likeness[20] of God which is inscribed in you.
The world and the body are alike to the person who has understanding.
The divine Being and the intellect act as reality and type to a person with insight.
The Hidden Being is not confined by the visible world[21]
neither is the spiritual intellect confined to the dense body.
The intellect journeys to different places and cities,
and going out even while not going far from the body, it sees its enemies and its friends.
While you are here below, your intellect goes out on some business,
and releases you, and binds you, and buffets you with its doings.
Summon it to come and – look! – it makes you rush to its affairs.
You will see it in places far away from you.
If your intellect obeys you, confine it to the place of the body,
that it may gaze within, in the little place which is prepared for it.
I have forbidden my mind, but it does not obey me and stay at my side,
for see how it wanders in all directions, amidst sights incomprehensible.
This frail thing[22] has put on the Great Likeness, which does not belong to it,
and through the latter it overcomes me, and I am unable to keep it beside me.
Because it is made in the image of God, the Great Intellect,
it is not brought down to abide with me in the dust.
Now it has left me and gone up to stand in the place of the angels,

[20] Likeness (*dmûtâ*): see Bou Mansour, "Étude de la Terminologie," 231–39.

[21] Hidden Being, see n.1. See also Murray, "Paradox of God's Hiddenness."

[22] I.e. the intellect (*hawnâ*).

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ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ 285
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· 290
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
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ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· 295
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
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ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·
ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ·

in the awesome places which it cannot go beyond at all.
And the assemblies of angels constrained it, and escorted it and brought it in to the chariot.
And it saw the latter and was afraid, and wondered, and was consumed by great wonder.

Ezekiel's vision of the Chariot: a description of his vision and a warning against forced ascent to Eden

So, too, is the prophet shattered, the son of Buzi, filled with revelations.
He opened the gate, and he dared enter even while quaking.
And – see! – now the intellect is shattered at the wonder together with Ezekiel,
that it, too, should see a mighty vision like the one he saw:
the cherubs joined to the shining yoke of flame;
awesome visions in the living, impalpable fire;
faces and wings and radiance issuing from the flame;
the shining lightning flash which is fearful and extends from the living creatures;
the cloud of light which is suspended in the glorious height of the air;
wheels of wonder which pour out speech abundantly;
the tent of wings that are compacted by fire and set alight;
the splendor which flashes, and eyes which are afraid to gaze on it;
the one legion which was assigned as a chariot,
and filled wholly and from every side with visions of wonder;
a fearful thundering and a great vision uncontained;
the assembly of fire multiplying voices of flame;
the high throne established gloriously upon the backs
of the ministering cherubs of fire who bear it,
the wondrous Glory which tongue cannot utter;
the portrait of mysteries that cannot be drawn with the lips;
the Son of the Creator who is seated there in the high place, Ezek 1:26–28

ܟܠܐܘܗܐ ܘܫܠܐ ܒܟܝܚ ܠܐ ܡܠܟܙܝ ܀ 300
ܙܘܟܘܝ ܩܒܠ ܡܙܟܡ ܐܟܟܘ ܙܒ ܟܙܚܐ:
ܐܡܡ ܒܘܫܐ ܐܠܘܟ ܟܠܘܙ ܚܠܘ ܙܐ ܀
ܒܟܐ ܡܫܡܐ ܘܟ ܟܘܪ ܐܠ ܚܟܝܐ:
ܚܠܡ ܟܡ ܐܙܐ ܐܘܡܙ ܢܟܐ ܒ ܡܡܠܙ ܀ 558
ܡܐ ܡܫܡ ܡܐ ܐܐ ܚܠܘ ܟܡ ܫܟܡ ܐ: 305
ܘܐ ܡ ܢܡܐ ܡܐ ܡܫܐ ܐܡ ܙܡܐ ܀
ܚܙܟܐ ܩܫܢܐ ܚܡܐ ܡܟܚܟܡܐ:
ܫܙܐ ܘܫܢܐ ܚܙܘ ܫܡܐ ܐܠ ܡܠܟܡܐ ܀
ܐܩܐ ܟܩܐ ܟܘܪ ܘܙ ܡܟ ܡ ܟܘܪܐ:
ܟܡܐ ܘܪܐ ܙܡܠܫ ܟܡ ܫܡܩܐ ܀ 310
ܚܙܐ ܘܟܘ ܙܐܟ ܐܟܐ ܚܙܟ ܟܐ ܘ:
ܟܫܟܟ ܐܘ ܙܡܟܟ ܙܩ ܚܟܡܙܐ ܀
ܡܟܚܐ ܟܩܐ ܙܟܘܪܐ ܘܪܫ ܟܡܟܚ:
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ܫܐ ܟܟܙ ܙܡ ܡܟܩ ܐ ܡ ܟܙܚ: 315
ܟܡܟ ܟ ܟ ܐ ܡ ܟ ܀
ܙܚ ܘܫ ܟ ܡ ܙ ܐ ܟ ܡ ܟ ܡ ܟ ܡ

and the yoked cherubs tremble at Him who rests[23] on their necks;
a place which is filled with brightness and honor and glorious light,
a vision that the tongue, too, is defeated by and cannot tell of it.
As for you, my intellect, companion of utter audacity:
Know your own self, that your grasp is tied to a clump <[of earth>.
Let <your intellect> descend: let your musing be on the dust, your search in the clay.
Your course is on earth, to the place of thorns your way is to be trod.
The intellect, though, does not want to contain, but only to wonder
at the high place, from whose beauty Adam fell away.
The intellect gazes at that spiritual paradise
which is the vision of the invisible divinity.
Would that the intellect stayed there, in that great wonder,
for if it does not come down, neither will it depart from the paradise.
Fearful above all things is the One who has yoked the cherubs to his Glory.
Should the mind see him, as it stands in Eden – provided it does not fall <as Adam did>,
if it examines that chariot, awesome to see,
it would be a table of the King, full of blessings for whoever reclines at it.[24]

[23] Rests (*aggen*), see note 56.

[24] See Golitzin, "Image and Glory," 335: "Not for us humans, in other words, is the vision of the chariot assigned the angels, but rather the altar of the Eucharist – though perhaps also suggested here is the idea that the human being is him – or herself to become a "table of blessings" for others."

ەۋاَىر ھْنە حبَّتْا وهَّىر كْلا رَّەۋَّمۀ۞
559 325 اَاۋا وَهلّا رَّمُا ەۋەۋا ەئەەۋا رَّىاُا:
ھَّعهلُّا وسُاَح اُه كْهُئا ھْى اَهسَّىاە۞
اُه كْىر ەەئا هحُحا وقُكْه ھَزئَّەاُا:
وَّ كْهئەھْىر وَحفَّەكْحُا اِهَّز اَّەسوُىر۞
ئَّەا ئەۋا حكَّهزُا حفُّىر حلَّهئا حكُمُر:
330 كْاوحُا وَّەلَّىر وَكْحىلا ھَّەحْا وؤَّمعُا اَّەوسُر۞
كْه وَىھَّىر ەەئا حُحْا اُلا وْىلاەۋ:
كْاۋاُا وُھُا وَىقْلا اُوُىر ھْى قَلائَەاُە۞
سُاَّ ەەئا حەە قَزوَّھعُا وُّەسُئُا:
وهُەھ ھْەۋ ھْىلاسَّرئا وَّكْەَّەاُا ولُا ھْىلاسَّرئا۞
335 وَّكْھَّ اَھْى ھَّھَّ ەەئا حلاەۋاُ وَّحُا:
وَّالُا ئَّىلا اُھلُا ئُھص ھْى قَزوَّھعُا۞
وسَّىلا كْلا ظُلُا ەە وَحتَّەحْا حبْ لَّاھقَزە:
وئَّزا ەەئا وهُىر كْه كْحبْ اُلا ئُھْلا۞
حەُە ھَزفَّحىلُا وسَّىكْىلا ھْزَّا اُ ھْىلاحَھْا:
340 ھُڈەوَ ھَّحكَھُا ەە وَهلّا لُّھْحْا كْبُحْئا كْھ۞

Paraphrase of Ezekiel's account of the chariot vision

Come, Ezekiel, and bring the scroll of your prophecy;
let today have enjoyment from your divine revelations.
I am moved today to speak of the chariot.
Tremble, listeners, and lift your voices up to sing praises!
Come, let us empty ourselves of physical conceptions,
for the topic requires serene attention for it to be spoken of.
That chariot which carries Him is full of movement,
[so] let us too be amazed when we hear discourse concerning it.
Let the prophet of sufferings enter now and recite his vision,
In order that we may invite grace to expound his revelation.
O Ezekiel, what do you say about the chariot?
What is the vision? Speak to us now in detail.
The prophet says: "I was among the Captivity on the banks of the river,
"and the heavens were opened, and I saw a vision of the divinity,
"and the hand of the Lord was on me there in captivity,
"and I saw the vision of the Spirit coming like a whirlwind,
"the great cloud and the fire burning fiercely,
"and within the cloud there was a sight shining out from the midst of the fire,
"and within the fire there was the likeness of four living creatures,[25]
"and each of the creatures had four faces,
"and again I saw each one of them had four wings,
"and I observed their feet which were stretched out,
"and the hand of a man was beneath the wings on their sides,
"and on their sides were their faces as well as their wings,

[25] On living creatures (*haywâtâ*), *hayyot* in Jewish mystical literature, see P. Schäfer, *Hidden and Manifest God,* esp. 21–27, 62–64 and 129–32. Here they carry and accompany the throne of the Glory (*ʿîqârâ*). For an interpretation of lines 353–413, see Golitzin, *Image and Glory*, 336.

ⲗⲁ ⲙⲣⲫⲧⲁⲙⲱ ⲏⲱⲙⲁⲁ ⲧⲛⲟⲩ ⲩⲃⲕⲫⲁⲗⲱⲙ:
ⲧⲥⲫⲫⲙ ⲙⲫⲟⲩ ⲫⲛ ⲭⲓⲥⲩⲧⲥⲱ ⲁⲛⲕⲟⲫⲧⲁ⸱
ⲕⲱⲱ ⲫⲛⲧⲕⲁⲁⲁ ⲩⲕⲁ ⲙⲫⲟⲩ ⲕⲥⲫⲫⲕⲕⲫⲕ:
ⲱⲙⲁ ⲫⲫⲫⲉⲧⲁ ⲏⲁⲱⲙⲁⲁ ⲫⲕⲕⲫⲟⲩ ⲕⲥⲫⲫⲕⲫⲙⲫ⸱
ⲗⲱ ⲧⲥⲫⲁⲫⲫⲙ ⲫⲛ ⲙⲫⲫⲧⲕⲁ ⲫⲭⲓⲧⲩⲙⲁ: 345
ⲩⲭⲁⲁ ⲥⲟⲫⲗⲁ ⲕⲧⲁ ⲧⲛⲟⲩ ⲛⲁⲥⲫⲕⲱⲱ ⲥⲟ⸱
ⲟⲩ ⲫⲛⲧⲕⲁⲁⲁ ⲱⲙⲁ ⲫⲕⲕⲫⲗⲁ ⲩⲥⲫⲫⲗⲁ ⲕⲥⲟ: 560
ⲛⲁⲏⲱ ⲏⲙⲓ ⲫ ⲫⲙⲙⲕⲓⲛ ⲫⲛⲧⲁ ⲩⲭⲕⲥⲟ⸱
ⲛⲱⲱⲱ ⲫⲙⲁ ⲥⲕⲁ ⲩⲙⲓⲁⲁ ⲛⲁⲁⲁ ⲙⲣⲫⲟ:
ⲩⲭⲕⲫⲙⲥⲟⲁⲁ ⲧⲛⲁⲁ ⲁⲫⲫⲙ ⲕⲱⲱ ⲭⲓⲥⲩⲧⲥⲱ⸱ 350
ⲟⲩ ⲙⲣⲫⲧⲁⲙⲱ ⲫⲙⲟ ⲟⲙⲁ ⲁⲓⲙ ⲕⲱⲱ ⲫⲛⲧⲕⲁⲁⲁ:
ⲙⲛⲫⲉ ⲙⲣⲟⲁ ⲫⲕⲕⲱⲱ ⲫⲙⲁ ⲫⲙⲙⲧⲛⲩⲱⲙⲁ⸱
ⲥⲕⲩⲁ ⲟⲩⲁ ⲫⲕⲕⲱⲱ ⲫⲙⲁ ⲫⲙⲙⲧⲛⲩⲱⲙⲁ ⲕⲱⲱ ⲥⲉ ⲧⲫⲩⲁ:
ⲫⲁⲁⲁⲱⲙ ⲙⲫⲕⲩⲁ ⲙⲣⲟⲁ ⲙⲣⲙⲁ ⲫⲣⲁⲕⲟⲫⲁⲁ⸱
ⲫⲁⲁⲁ ⲁⲙⲓ ⲁⲫⲙ ⲁⲣⲉⲉ ⲫⲫⲟⲩⲁ ⲕⲱⲱ ⲕⲥⲫⲫⲁⲁⲁ: 355
ⲫⲙⲣⲁ ⲙⲣⲟⲁ ⲫⲩⲫⲙⲁ ⲫⲁⲁⲁ ⲁⲙⲓ ⲭⲭⲧⲩⲁⲁ⸱
ⲭⲧⲩⲁⲁ ⲩⲭⲁⲁ ⲫⲧⲟⲩⲁ ⲫⲙⲁⲁ ⲭⲣⲣⲫⲁⲁⲙⲁ:
ⲫⲁⲁⲁ ⲏⲟⲁ ⲭⲭⲫⲁ ⲫⲙⲟⲁ ⲫⲣⲟⲣⲫⲩ ⲫⲛ ⲭⲉ ⲧⲫⲩⲁ⸱
ⲫⲭⲭⲉ ⲧⲫⲩⲁ ⲁⲙⲓ ⲏⲟⲁ ⲫⲫⲟⲁⲁ ⲫⲩⲁⲱⲭ ⲙⲭⲫ:
ⲫⲭⲭⲱⲱ ⲁⲙⲓ ⲏⲟⲁ ⲭⲙⲁ ⲫⲛ ⲙⲧⲫⲟⲁⲁⲁ⸱ 360
ⲫⲁⲁⲁⲱⲭ ⲭⲭⲫⲧⲉ ⲁⲙⲓ ⲏⲟⲁ ⲭⲙⲁ ⲫⲛ ⲙⲧⲫⲟⲁⲁⲁ:
ⲫⲁⲁⲁⲱⲭ ⲭⲭⲫⲧⲉ ⲭⲙⲁ ⲫⲙⲫⲙ ⲁⲫⲭ ⲙⲧⲁ ⲏⲟⲁ:
ⲫⲭⲧⲭⲭⲫⲙ ⲩⲭⲫⲧⲉⲉ ⲏⲟⲁ ⲫⲙⲫⲭⲫⲁ ⲫⲙⲁ⸱
ⲫⲁⲁⲁ ⲩⲓⲟⲟ ⲁⲙⲁ ⲫⲭⲫⲧⲉⲉ ⲕⲱⲱ ⲭⲭⲫⲧⲉⲉ:
ⲫⲭⲭⲧⲭⲫⲙ ⲁⲙⲁ ⲁⲭⲫⲧⲉⲉ ⲟⲁ ⲭⲫⲧⲉⲉ⸱

"and the wings were cleaving to the wings as they flew,
"and as they went, they turned not away from their impetus,
"and all kinds of likenesses were visible upon their faces,
"and all the likenesses of their persons were fearful:
"faces of a lion and of a man on the right,
"faces of a bull and of an eagle on the left,
"and all their wings were stretched out over their faces,
"and they were joined this one to that one to hide their faces,
"and each was guided in the direction of its face,
"and where the Spirit goes the living creatures go as well,
"and their persons[26] are in the likeness of coals of flame,
"and their appearances are also like a flame of the great light,
"and between the living creatures there proceeded as it were a lamp stand,
"and giving brightness to their appearance, lightening went forth from the living creatures;
"and I saw wheels that were placed there next to the living creatures,
"and the appearance of the wheels was like a precious stone,
"and their action was one, and one the likeness of their forms,
"and within the wheel another wheel was visible,
"and when they went, they were guided by the four spirits,[27]
"and one did not turn after another, and there were not any that turned back,
"and on their backs was a height without limit,
"and that same height was, as it were, full of revolving eyes,
"and a living spirit was in the wheels and they were speaking,
"and they were exalted with the living creatures of the chariot,
"and, as if endowed with intellect, they were moved to speak,

[26] Persons (*qnomê*) see Possekel, *Terminology*, 65–74.
[27] Spirits or winds.

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ⲁⲛⲁ ⲩⲁⲩⲕⲓ ⲉⲧⲣⲉ ⲗⲁ ⲛⲁⲣⲁⲫⲟⲥ ⲛⲥ ⲥⲁⲧⲣⲉⲙ⸗
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"the wheels of fire as well as the living creatures of flame,
"and the wheels turned by means of the knowledge that was in them,
"for they were not driven to travel out of compulsion,
"and they hastened to speak together with the living creatures,
"and they were not terrified in the way of dumb animals,
"and I saw that, stretched out above the heads of the living creatures,
"was the terrifying appearance of the crystal of divinity,
"and beneath this their wings set straight in front of their faces,
"and there is neither change nor confusion from any side,
"and I heard the sound of the wings as the sound of the seas,
"and, as it were, of God when He speaks with power,
"and as the sound of speaking of a great multitude of people, coming from a host,
"a great thunder at the movement of the wheels of the creatures,
"and when they were standing, their wings ceased from their flight,
"there is a voice from above the roof over their heads,
"a fearful appearance which had the likeness of a sapphire, beautiful to see,
"and on that stone the likeness of a throne was visible,
"and above it, the likeness and appearance as of a man,
"and I saw an appearance that was of God within the fire,
"and around Him radiance and glory from every side,
"and the radiance which is like the color of the bow which is in the clouds,
"and this is the appearance of the great splendor that is around Him,
"and this the likeness I saw with respect to His Glory in that revelation."

On the great difficulty of interpreting the vision: Why the different forms? What do they mean?

Prophet of wonder, your revelation is beyond those endowed with speech,
it required of you a mouth of fire in order for it to be uttered thereby,

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or a tongue of flame in order to expand it,
or for lips from whose words coals fall.
Your subject is fearful, and your speech even more difficult than usual,
for it to be suitable for a spiritual man to speak of it.
Who is it who dares to try to speak about the chariot,
when even reciting it over and over wearies the teacher?
There are no painters to depict[28] the appearance of your prophecy,
and no sages to learn of it just as you saw it.
And if there is an interpreter who ventures to interpret it, he will only get agitated himself
by these visions. He will repeat them, but still not understand.
The intellect is terrified to venture entering the place of the living creatures,
and there gaze on and learn about their various kinds and their forms.
This vision is not what is usual in prophecy,
and it is a serious thing in the interpretation of which enquiry is defeated.
To learn the reason for that chariot is a very great matter.
Why are these likenesses on likenesses marshaled in it?
What is the face of the lion for, and to what purpose?
And that of the man, how was it seen?
Why are there faces of bulls on the cherubs of divinity,
and why is it that eagles' faces are <to be sought> among the angels?
In the case of the appearances of these species, why was it needed to make them of fire
by which He would be ministered?
Then there was the living spirit in the speaking wheels,
and who is there who will say what these wheels are?
Shall we say whether the wheels that he saw are spirit?

[28] Depict (*ṣûr*), see n.41.

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ܐ ܫܩܠܐ ܒܢܘܢ ܟܝܬܐ ܗܝ ܫܟܝܚܬ̈ܐ׃
ܘܣܝܡ ܐܘ ܥܝܟܘ ܫܥܫܥ ܫܥܝܢܗ ܗܝ ܒܝܘܒ̈ܐ׃
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ܫܢܐ ܫܥܝܣ ܟܠ ܫܙܩܚܐ ܟܥܫܥܟ׃
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ܠܐ ܪܒܬܐ ܪܒܢ ܣܐ ܒܨܥܢܐ׃
ܘܠܐ ܣܨܥܐ ܡܙܝ ܣܟܥ ܟܘ ܐܢ ܒܣܢܥܢ׃
ܐܥܥܫܐ ܐܒܐ ܘܫܥܝܣ ܫܐܒܘ ܟܘ׃
ܟܥܟܝ ܣܓܐ ܐܢܐ ܐܝ ܠܐ ܫܥܢܟܥܠ׃
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ܘܣܐ ܐܘܐ ܒܟ ܒܚܘܐ ܐܐ ܒܨܥܢܐ׃
ܐܫܐ ܟܐ ܒܣܚܐ ܟܐܐ ܐܘ ܫܙܩܚܐ׃
ܐܫܟܠ ܐܘܐ ܫܩܐ ܒܫܩ ܚܘ׃
ܐܩܐ ܒܘܐ ܫܟܠ ܐܘܐ ܠܐܘ ܩܘܘܫܐ׃
ܘܚܙܘܐ ܟܐܘ ܟܐ ܫܐܣܘ ܐܐ׃ 564
ܐܩܐ ܒܐܘܐ ܟܫܥ ܟܬܘܐ ܒܐܟܘܐ׃
ܘܐܩܐ ܒܥܐ ܟܫܥ ܫܐܟܙܘ ܟܐ ܫܠܐܩܐ׃
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But how can it be that spirit was poured into spirit?
Ezekiel declared that a living spirit was in the wheels,
so are these wheels then from another spirit which was also living?
The living Spirit was in the wheels which are of the spirit, that the latter might also have life and a mighty intellect,
in order that nothing dumb or without sensation should be yoked to that chariot, it yoked the speaking wheels,
and because these wheels were spirit in the living Spirit,
the latter gave them life, so that they might be moved perceptibly.
The hues of precious stones and of hyacinth,
and the appearance of the wheels which speak, were as angels.
The wheel, in <the role of> a type, when it be inquired into, was an angel
which lives and blesses the divinity with loud voice.
The wheels are like the stones of glory in their forms.
that were yoked and in the likeness of wheels beneath the chariot.
And, because a living spirit was in them, they were living creatures,
and their shouts <of joy were> mingled with those of the cherubs.

None can say why these particular forms (though Jacob will try!). Certainly, the forms are not the reality.

And no one knows how to say why or for what reason
He yoked the living creatures and the wheels in the vision of that chariot, and no one can explain why indeed it is
that He depicted lion faces for the cherub, although the latter is of fire.
The prophet saw the lion faces, though it was not an actual lion,
the watcher[29] of fire whose face of a lion was visible to him.
Four cherubs, and each of them with four faces,
with two on each side, two on the left and two on the right.

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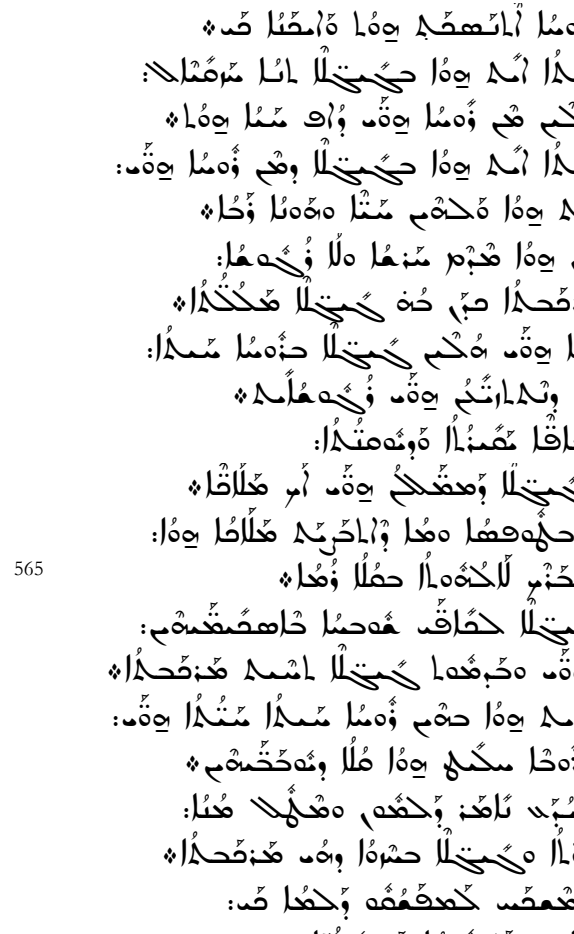
[29] The Syriac tradtion frequently designates angels as Watchers (Dan. 4:13,17). Watchers figure prominently in pseudepigraphic and later Jewish mystical literature. In Merkabah texts such as 3 Enoch, they are a separate order: "Above all these are four great princes called Watchers… their abode is opposite the throne of Glory… they receive glory from the glory of the Almighty and are praised with the praise." See 3 Enoch 28:1–3.



And there are four wings to each cherub of the chariot,
so that the wings above the faces might serve as their covering.
And who is it who dares say why a lion, or a man,
or a bull, or an eagle in a cherub which is all fire?
And why four are yoked instead of more,
since ten thousand times ten thousand stand before Him to minister?
And <none can say> for what reason lightning proceeds from the living creatures,
or why the throne, on which sits the Lord of heights.
And there is no one to pry into that Lamp of the Great Light,
why it was fitting that He should walk among the living creatures.
And no one can say why there is the color of the bow that is in the clouds
stretched out and surrounding that chariot from every side.
Words fail and, moreover, cannot even ask
why the throne of crystal is on the chariot,
nor why <one> like a man was seated on it,
whose appearance was not fearful, like that of the cherubs who bore Him.
Nor why the one who showed Himself as a man,
was the same as the one whom the prophet saw again in the form of God.
The sages are defeated, as are the expounders and the scrutinizers,
by the riddles and allegories of the chariot.
Nor is there a word which suffices to speak of the cherubs,
nor to comprehend that Exalted One whom they bear,
nor to say how, when they went, they did not turn
either toward the wheels nor toward the living creatures opposite them.

The mystery of the motion of the living creatures: four directions at once, and yet the same direction

It is as if to say, each one is turning in a different direction,

ꬵꬶꬹꬽ ꬾꬼꬲꬱ ꬷꬺꬹꬽꬶꬹ ꬸꬺꬼꬹꬽꬶꬹ: 465
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and hastens swiftly in that direction when it is bidden,
away from its course, if the onlooker looks on in the normal way.
There is no way for them to move simultaneously when they are yoked,
because each one hastens to go in a different direction.
And thus all of them turn swiftly in four directions,
each of them keeps hurrying on its course corresponding to its faces.
Yet it also goes together with the chief one, and is not turned.
For him who looks on it, this course of theirs is not one that belongs to ordinary nature,
for they go in all directions and yet in one direction, and are not troubled.
The matter is difficult, so give me your intellect, O student,
and take your stand in the place of discourse, and listen discerningly.
Let the awesome rushing of that chariot fill you with wonder,
and, without any investigation, wonder at the carriage of the Son of God.
It is as difficult for you to hear of it as it is for me to speak,
because of the course of the cherubs which is inexplicable.
Four living creatures, going in the four different directions which creation has,
were yoked to it, and each goes its way without disturbance.
The eastern one hurries toward the east corresponding to its faces,
and that western one hastens toward the west while remaining yoked.
So, too, the southern one hurries to the south without turning,
likewise the northern one goes north with great impetus.
Yet when the head strives to go in one direction,
all of them go with it, although they have not turned back.
And all of them hasten in the four directions while remaining yoked,
yet at the same time their course proceeds in the one direction without being troubled.

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ܗܟܝ ܒܫܐ ܟܬܒ ܐܒܢܐ ܕܐܠܗܐ ܒܐܪܥ:
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ܚܩ ܐ ܟ ܡ ܟ ܐ ܕ ܒ ܐ ܐ:
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Neither the foolish nor the wise can explain this miracle. It overwhelms reason.

And if someone ventures to explain this wonder,
he will be a laughing stock, and exposed as being ignorant.
Whoever simply wonders and is amazed is not exposed,
because wonder is good both for the instructed and the uninstructed.
And no one can say how he is amazed, if he is instructed,
or, if he is ignorant, how it is that the wonder has captured him.
So let it be a wonder whether he knows or does not know,
and if someone be uninstructed, he will stand with the learned in amazement.
And he will be equal to him, without exposing him in the wonder that seizes him.
And if the learned one promises to explain it, he will expose himself.
And his discourse will fall under the censure of the wise,
and everyone will have trampled on it, whether learned or unlearned,
and they will have begun to hurl words of rejection, the one accusing, the other with censure.
This one adds, the other subtracts according to his reckoning.

So Jacob will make his discourse the account of his amazement

Let my discourse receive neither accusation nor censure,
because I do not promise an explanation, but wonder.
Come, listener, be amazed with us at the chariot,
since, save through wonder, there is no word you might speak that suffices [it]:
whether about the speaking wheels which are yoked to it,
or about the faces of the likenesses on likenesses that are marshaled in it,
or about the shining flame which is kindled within it,
or about the fire and the living spirit that are borne by it,
or the nature of the ministers, whence it derives,
or that spirit that is within the wheels, what its nature is,
or the chariot, if it is not carrying anything why is it required?

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or that one who bears the heights and depths, why is it that He is borne in state?

The paradox of the Word who carries all creation, yet who is carried here by the cherubim

And if the chariot is carrying something, the matter is exalted beyond explanation.
If it does not carry anything, there is great dismay why the chariot was yoked.
Ezekiel wrote in the prophecy that He mounted on the cherubs and flew,
yet, even if He flew, it is from superfluity that He is mounted on the cherubs.
He holds the cherubs up, had he let them go, they would have fallen and been confused.
He holds them fast, and for that reason they fly swiftly.
His hidden Power supports the cherubim who carry Him,
for who can carry Him who carries the world entire?
Creation is suspended by His hidden sign, and this guides it,
and what construction would suffice to carry Him in state?
He is higher than the heights, and He is beneath the depths embraced by created beings,
and to what degree could that chariot be sufficient for His great Power?
On every side He makes the creation firm that it not fail,
so to what purpose did He harness the chariot in order to be carried in state by it?

An explanation of the chariot's origin: God gave it to provide a place for the angels to see and worship him, since he transcends even them. His own "place" is hidden and infinite.

See! The world is borne by Him below, and He stands like a mighty one,
and what can carry the One who carries the entire world?
It is not the cherubs, nor indeed the chariot, that carry Him.

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He has harnessed it for the purpose of the mysteries marshaled in it.
He has separated out a place where his Presence[30] was dwelling in His place,[31]
where the ranks on high might multiply their praise,
and not go wandering in the secret places which are on high
when they seek for somewhere to praise Him in their forms.
And because He is hidden and the heavenly powers see Him not,
there would have been a search and a great cause for stumbling among their assemblies,
and in all the exalted places in the heights they would have investigated where He is,
and they would have been looking in all directions in order to see Him,
and the assembly of the choir on high would have been scattered by this,
and the powers would have disintegrated without any order,
and there, too, debates would have multiplied, with this one saying to that one:
"Where is He? Where is the Exalted One who is hidden, that we may praise Him in His place?" Ezek 3:12–13
For this reason He harnessed the chariot and made the place known,
and showed them the likeness in order for it to be an opportunity for the heavenly ones.
And He depicted a place for His Presence, that there it might dwell,
and He made it like a chariot, that on it He might be carried in state,

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[30] Presence (*škintâ*), see N. Séd, "La shekhinta et ses amis 'araméens'." And see Cerbelaud, "Aspects de la Shekinah," esp. 105–06. See also Chernus, *Mysticism in Rabbinic Judaism*, 74–87.

[31] Place (*atrâ*): the term "place" occurs in scriptures often associated with theophany and with the tabernacle/temple. On the use in Rabbinic thought of *maqom* / place, as divine name denoting God's omnipresence and on occasion overlapping with *shekinah,* see Urbach, *Sages*, 66–79. For *topos* in Evagrius, see Stewart "Imageless Prayer," 195–201. See also Golitzin, "Image and Glory," 354.

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that the whole vision of the heavenly ones might be concentrated, caught up and tied
to that one place where His banner[32] is placed.
And they stand before Him as though He was fully there,
and the assemblies throng as though at the gate of the Great King,
and myriad myriads minister in their forms,
and offer voices of praise up to Him at the entry of His place.
And lightning and fearful radiance issue from the chariot,
to assemble the heavenly ones to great praise,
in order that they may stand, ranks on ranks, for ministry,
and all their legions gaze on the one Lord.
And the gaze of the sons of light rests on the chariot,
and they are not thrown hither and thither to make inquiry:
the cherubs rejoice as if they were actually carrying Him.
The seraphs cry "holy!" as they gaze on Him, for holy is His place. Ezek 3:12–13
The hosts rejoice as at the gate of the place of the Kingdom,
all of them making a joyful noise because they are held worthy to see His high place.
The [various] crowds that are higher than their fellows set other crowds in motion,
they all cry out one to another at the entry to His place.
All the choirs gather and stand at the gate of the King,
at the flame of His fire they swarm to bless Him,
the commanders and the hosts bend down and gaze,
and give thanks that they have been held worthy to look on the Exalted One in His place.
Disputation is rendered idle, lest they be scattered to make inquiry,
at the borders of the high place, into the hidden One who is not confined in any place.
And all of them look at that metaphorical place, which He has chosen,

[32] Banner (*nišâ*), see Bou Mansour, "Étude de la Terminologie Symbolique," 250–53.

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ꢀꢁꢂꢃ ꢄꢅꢆꢇ ꢈꢉꢊꢋ ꢌꢍꢎꢏ ꢐꢑꢒꢓ ꢔꢕꢖꢗ ꢘꢙꢚꢛ ꢜꢝꢞꢟ ꢠꢡꢢꢣ ꢤꢥꢦꢧ ꢨꢩꢪꢫ ꢬꢭꢮꢯ ꢰꢱꢲꢳ ꢴꢵꢶꢷ ꢸꢹꢺꢻ ꢼꢽꢾꢿ ꣀꣁꣂꣃ ꣄ꣅ

and are soothed by it, and shout praise to His Glory.
The hosts give thanks, because they are marshaled at the chariot.
The cherubs bless, because they are yoked and carry Him.
The assemblies give praise, because they have been assembled for His praise.
Thousands sing, because He has allowed them to stand before Him.
All these things abound because of the chariot which is yoked to Him,
though He did not need to set a limit to His being for the purpose of the chariot.
He sustained these powers with the metaphorical vision which He harnessed,
in order that, from every place, they might bring His praise to the one place.
For this reason there was need for that great vision,
so that with one accord they might multiply their shouts of joy to Him.

Why was Ezekiel shown the chariot created for the angels? First, as consolation for the exile, to show him God's "mounts" are incomparably greater than the ornamented horses of the conquerors.

As for Ezekiel, why indeed was it necessary for him to have been shown, 1 Kings 7:23–27; 2 Chr 4:3–5; 14–15
with great wonder, his God's exalted vehicles among the Chaldeans?[33]
If the angels were constrained to see His place,
this prophet, a son of exile: what was he looking <at it> for?
For what cause should the fearful vision of the heavenly beings
have come down to earth in order for the prophet to see the vision on high?
This prophet was much troubled, in a discerning way,

[33] On how Ezekiel was given this "vision of the heavenly liturgy because he was in exile mourning the loss of the Temple in Zion and its services, grieved by the proud display of Israel's foes," see Golitzin, "Image and Glory," 339.

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because of the captivity of the Lord's people, who had been brought low.
And he was much saddened by the suffering of his soul from within,
because of Jerusalem, the city of the kings, that was desolate,
and he was meditating on Zion, the mother of priests and temple of the sacrifices,
that the wild boar had entered her and had spoiled all her beauty,
and that of David's House, those kings who had triumphed in their wars,
who now had fallen and been brought low and become slaves among the Chaldeans.
And the polluted gentiles, whom the Lord had despised, were now become "lords"
for the House of Isaac, and had made light of his sacrifice with the knife.
on the power of the gentiles who had prevailed so much over the Hebrews. Gen 22
The prophet of visions was shaken when he looked
For he saw as well the Hebrews, how much they had been brought low,
and the Chaldeans, on the other hand, who were exalted by their empires.
And when he saw the ornamented mounts of the rulers,
his soul grew faint for the sake of his race which had been humiliated.
He saw the trained Chaldean stallions and the lofty elephants,
ornamented with pearls and rows of precious stones.
And as though he was envious of the mounts of the Assyrians,
the Lord then showed him the carriage of Glory in order to console him,
that with the fearful chariot, full of visions and mysteries,
he might also scorn and despise the Assyrian mounts,
and that his soul might be exalted at the thought of what lord is equal to Him,

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because the Lord is the most exalted of all lords,
and <that> the voice of the wheels and the thunder of the wings might drive away from him
the grief of exile which had covered over his mind,
and <that>, while he was meditating on the temple of Zion that had been left desolate,
he might be encouraged by how greatly that chariot gleamed,
and <that>, if <God's> ministry in the land of Judah had ceased – 1 Kings 8:6–7; 2 Chr 3:7–14
see! – His praise thunders richly among the cherubim,
that the prophet might discern these visions which he saw,
and not imagine that the Chaldeans had <really> become lords.
and that, in comparison with the glory of that exalted chariot which he saw,
he might reckon lowly the Assyrians and their mounts.
For this reason Ezekiel saw the great vision,
that the sights of the time among the exiles not discourage him.

And as a prophecy concerning the Son of God, who is the breath of prophecy, the mystery of its mysteries

The Son of God is the breath of prophecy,
and, if that were not the case, then revelations would not have issued from His Father.
Just as a body cannot stand without a soul,
so there is no prophecy without the mysteries[34] of the Son of God. Dan 2:18ff; Eph 1:9
The Father did not speak to the prophets, save through His Son,

[34] Mysteries (*râzê*, also symbol, secret). In Syriac tradition: "Types and symbols are a means of expressing relationships and connections, of instilling meaning into everything. They operate in several different ways, between the Old Testament and the New, between this world and the heavenly, between the New Testament and the Sacraments, between the Sacraments and the eschaton. In every case they 'reveal' something that is otherwise 'hidden'," found in Brock, *Paradise Hymns*, 42. See Kollamparampil, *Salvation*, 58, 66, 87. And see Golitzin, "Image and Glory," 339.

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and He would not have given revelation to anyone, except through Him.
What wealth does the sun have, if not its light?
And what mystery does the Father have, if not that of His Son?
Through Him[35] mysteries go forth into the open from the Father's house, Col 1:26
because He is the mystery of all the mysteries of prophecy.[36]
By Him Ezekiel, too, was carried off in his prophecy,
and in the great revelation which he saw, it was <the Son> he saw.
The Son's intention was set to come down to earth,
and for this reason He bestowed on prophecy various visions.
The chariot, too, did the Father harness for His sake,
that He might be shown in a revelatory way to the heavenly beings.

The form on the chariot is an anticipation of the incarnate Word, as the chariot itself is a prefiguration of the virgin Mother, the Theotokos (note allusions to Phil.2:6ff, as well as to the theophany in Daniel 7).

Man, too, had wanted to become a son of God,
and it was for this reason that Ezekiel saw Him as a man.
See! He had made ready already from then to dwell in <the Virgin's> belly,
and for this reason He made for Himself a throne and was seated upon it.
He willed to come down to human conditions,
and for this reason clothed Himself with humble likenesses.

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[35] Through Him: "by His hand", i.e. the Son's.

[36] "The use of the term, 'mysteries', here refers not to some esoteric doctrine of Jesus… but rather to the divine economy accomplished in Christ." See Golitzin, "Image and Glory," 338–39. As noted by Golitzin, Bondi interprets this as esoteric doctrine rather than divine economy (*madabbrânûtâ*). See Bondi, *Three Monophysite Christologies*, 128–31. See also Golitzim, 324–330, for other comments on the re-evaluation of Jacob's "Mythology" as rather 'themes of classical Christian preaching'.

ةالا ني ىلا مهد هيلع كحسنا لا مهد هيلا
امنا خماؤا انم كه حقعما الا تهوذه:
660 ةامنا لؤؤا انم كه لاحا الا وحده
كلبوقم نعمم لؤؤا كحسنا هم ىلا أخهيم:
وهته لؤؤا وخحهم لؤؤا وبحتهاا
ه ألحوذ اه سمتلا كتحتهاه:
ةحكحسنا وحا وسرا كه سرا هيلا
665 وتهلا لاوحا همقم هيه كه كحنا أقهيم:
مكحهه أهزس سقم سقم كتحتهاا
اه هنححما همكهاه حي هيلا أخهيم:
وكحسناسم تمسرا هيلا كعمتنا
575 اه كنعما وكسي هيلا وتهرا كن أكحلا:
670 معمكلا هنا أمر كن لعما سهيم سمتلا
وتهزا حضهما ها هم همبم ألكحه هيلا:
معمحهنا حضر كه هوهما مهه مكه هيلا
رحا وتهأسكا زب هعقسكا لعتنكا:
معمحهنا حضه وهقاا هصمتكا

Heaven together with the worlds and their principalities do not contain Him,
yet the throne held Him, as indeed Ezekiel bears witness to us.
The ends and the extents and all the directions do not contain Him,
yet, because He chose it, the womb contained <Him>, and Mary bears witness.
Daniel saw Him borne on the clouds and coming Dan 7:13
as a man to judge the kings and their empires.
Ezekiel, too, sees Him on the high throne atop the chariot,
As seated like a man, <He who> was also God.
That likeness of a servant that He assumed within the womb
was whispered on the wings of the heavenly beings.
Before He was to become what He became in the latter times,
He willed to show, in a great wonder, how He would become it.[37]
And because He was prepared that the world should see Him corporeally,
the likeness of a body was seen upon the chariot.
When He was not clothed with a body, He was yet seen in the likeness of a servant,

[37] Kollamparampil quotes De Halleux in saying that "speech on the becoming of the Son is not an ontological reflection on the very being of the Son. It is an attempt to describe divine realities in analogical terms in so far as the divine self revelation has provided for humanity to understand." He footnotes saying that: 'becoming' and 'divine economy' (*madabbrânûṯâ*) are synonyms; it is through the 'becoming' the economy becomes visible. And he continues: "The divine descent to the level of humanity and the subjection to 'becoming' forms part of the divine economy for the salvation of the world. Hence it not any analysis of the 'becoming in itself', but a 'becoming for', a becoming for the sake of humanity. Therefore, this becoming is something with respect to humanity and not with respect to the Son in himself. The 'becoming' (*hwâyâ*) of the Son for the sake of humanity is in fact a descent into human dimensions." See Kollamparampil, *Salvation in Christ*, 321–26; and see De Halleux, *Philoxène*, 320.

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so that when He became embodied He would not be blasphemed by the headstrong.
He made a habitation and throne and chariot for His Glory,
because He willed to lower Himself to the affairs of men.

Ezekiel's vision and the unity of the Son of God: The One uniting God and man, angels above with humans below, is the same unique Son, the one mediator making peace.

These earthly things of ours, He joined to Himself,
so that when He lowered Himself, His powers <would> not defame Him.
For this reason Ezekiel saw Him as a man,
so that when in truth He became the son of man, Ezekiel would recognize Him.
He sat on the throne and, to the eye of Ezekiel, the throne held Him,
so that when the womb would hold Him, he would be assured that He had become flesh.
The prophet had said: "I saw the appearance as a man," Ezek 1:26–28; Phil 2:6–7
"And, again, the appearance was as God in great glory."
This is the way that was trodden by the Son of God[38]
both divinely and humanly, though He is One.
"I saw from the vision that from His loins upwards <He was> as fire,
and also from the vision, that His loins downwards <He was> like fire."

[38] On the imagery of the 'way' or 'path' (*ûrḥâ*), see T. Kollamparampil, "Divine Pedagogy on the Road of Salvation." On this way (p. 87), "Adam is an image of the invisible Only-Begotten, and when he attains his goal, he attains the full likeness of the Only-Begotten… Adam's growth to perfection in, through and with Christ, is the foundation of this imagery of 'the way' that depicts the stages of revelation, the patterns of human behavior, the story of salvation… in a symbolic manner." See also F. Rilliet, "La métaphore du chemin."

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705 And if from the vision of His loins upwards <was> as fire,
and again, the appearance of His loins downwards is fire,
why was it necessary for the prophet to repeat the description of the vision, then
to say 'above' and then repeat the same about what is below in his prophecy?
He wanted to show the higher and the lower aspects of the Son of God,
710 how that supernal Being had become an earthly one below,
and that He had become a mediator, because He stood in the midst between the two sides — Eph 2:14–15; 1 Tim 2:5
in order to make peace between those on high and those below. — Col 1:20
Thus He girded Himself with peace in the prophecy,
for something in the likeness of a <rainbow> of the clouds He saw surrounding him, — Gen 9:11–17; Ezek 1:26–28
715 a sign of peace that He would come and make with those below.
Because the <rainbow> bow was created and suspended in the air for the sake of peace.
It was given to Noah as a gift, full of peace,
that when his descendents should see it, they would know that there was peace <with God>.
Ezekiel, too, saw the sign around the chariot,
720 and said: "I saw the likeness of the <rainbow> that is of the clouds surrounding the throne of Him who is glorious upon the chariot."
Ezekiel saw the sign of peace which is in the clouds,
that he might know that He who was manifested on the chariot would make peace between those on high and those below.
725 And this sign was seen in Him who loves peace,
for the hue of the <rainbow> surrounds Him who is entirely peace. — Gen 1:26–27;
He sits on the throne in order that He might become familiar — Phil 2:6–7
in human dimensions, and then He would lower Himself among those on earth.[39]

[39] See Golitzin, "Image and Glory," 350: "…the Word investing the cosmos like the soul in a human body,"… "…drawing on very old traditions of the *imago dei* in its relation to the divine Glory, the *kavod*." See also

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Goshen-Gottstein, "Body as Image of God." And see note 50 for further remarks on the *shi'ur qomah* tradition.

And He has girded Himself from all sides with splendor and honor,
like the colors of the bow, that He might proclaim the report of His way,
and that He might console the sharers in His mystery[40] with the prophecy
that He would be coming to accomplish peace on the earth when He does come to it.
And that strife which the serpent started among the trees
He will remove, and the quarrel will cease that had been inflamed.
And the hidden Father and the great Adam, who were at enmity,
will be reconciled in the Son who stands as the mediator.
And a great peace will occur in the world when He comes down to it,
And this is the sign: the bow's colors with which – see! – He girds Himself.
As for the prophet, who was grieved because of the desolation and captivity of His place,
there was shown to him that there would be peace in all the world.
And the captivity of the Hebrews, too, would return to the land of Judah,
while all those of the house of Adam would return to Eden in the person of the Son of God.
It was the great peace with the colors of the bow that is in the clouds
which the Spirit of prophecy depicted[41] in this revelation.

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[40] Sharers in His mystery, "sons of the mystery," as an aspect of *theosis*: "Ephrem understands it as a way of making explicit what it means to become 'children of God', seeing that in the Semitic languages the term *bar*, 'son of', may have the sense of 'sharing in the attributes of' or 'belonging to the category of'." See Brock, *Luminous Eye*, 148–54. See also the comments on divinization in his *Paradise Hymns*, 71–74. And on divinization in Jacob, see Bou Mansour, *Théologie de Jacques I*, 272–75.

[41] Depict (*sûr*): Jacob like Ephrem speaks of types and symbols (*râzê*) as being depicted or drawn in Scripture. In Ephrem: "God or Christ is the artist who in the Scriptures has painted pictures of the whole economy of salvation in the words and deeds of the prophets and the apostles," see S.H. Griffith, "The Image of the Image Maker." See also Jacob's "On the

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And that the prophet might make known how there would be peace,
He drew the whole Gospel of the Son of God in the cherubim.
And had the world not neglected the teaching,
so far as a man might want, he would find the mysteries of our Lord.

The whole Gospel is therefore inscribed in the chariot. The four living creatures represent it preached to the four corners of the world – Jacob notes the four evangelists, but the living creatures represent all of the apostles while the wheels reveal the relationship of the Old and New Testaments.

The whole Gospel was engraved in that chariot
which bore the Son of God with great impetus.
And it hurries in the four directions to seize the whole world,
and to the unique sign of the Cross its path is directed.
The four cherubs who carried <it> in procession
are Matthew, Mark, Luke the Apostle and John.
With the cherubs, likenesses on likenesses are marshaled,
as if to say, the nations upon nations which have had the good news proclaimed.
The face of the lion <represents> the might of kings and of princes,
which here below have submitted themselves to the yoke of the Cross.
The face of the man represents all the race of humanity,
which has all entered the service of the Father through the Son.
The face of the bull <signifies> the world which is yoked, as if under a yoke,
and which wholly serves the Son who is crucified on its account.
The face of the eagle represents the whole image of the proclamation,
which flew as if with wings to the heights towards the heavenly beings.
The hand of the man that was seen beneath the wings,
is the right hand which the Son of God gave to His Apostles,
and which carries the whole of His Gospel in all places,
and which upholds it and guides it that it may take hold of the extremities <of the earth>.
By the laying on of hands of apostleship the earth has grown rich

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in Baptism, and in the priestly office which looses knots.
Ezekiel saw the hand of a man which is beneath the wings:
this is the Hand which washes the world clean of its iniquity.
The hand of the man was supported by that chariot
from every side, and it depicts the mysteries of the apostleship,
which, through the imposition of hands, has enriched and seized all the world,
and supports the preaching office in all regions.
The back, which is described as filled with revolving eyes,
is the great light of the Gospel which is not contained.
And as for the feet, which are described as extended, this is the mystery:
that the path of the Son of God proceeds in a straightforward way.
And the wheel, which is described as having been seen within the wheel,
this is the new Gospel within the Law which is full of mysteries.
He wished to reveal each testament separately,
with the wheels and the wheels, which were seen the one within the other.
The living Spirit who was in the wheels, this is our Lord,
who is set within the two like the soul within the body's members.
And that the living creatures did not swerve when they moved,
signifies that in the way of apostleship there is no swerving.
And the course of the cherub going according to the direction of its face,
this [signifies] that each one of the disciples converted his own region.
Simon was in Rome, and his companions went forth to <other> cities,
for toward all the directions of the world they set their faces to preach the Gospel.
Each one of them left for his place and he did not turn from his path,
and, following Simon, all traveled in apostleship.

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That image of the mysteries appeared and shone forth, that of the cherubs,
and that of the living creatures who did not swerve when they moved.
In their head Simon was depicted, the head of the disciples,
and in the other living creatures, his other companions in the <different> countries.
Each man with his face set toward his place in order to preach the Gospel,
and with Simon's confession they hasten and do not swerve:
Thomas in India and Addai in Mesopotamia,
Matthew in Judah and Paul among the nations of the earth.
And they all travel to convert, each his <particular> country.
Along with Simon, they all go as he had confessed.
Like a harnessed chariot, the proclamation will go swiftly in all the world,
and, as with the cherubs, swift is the wing of apostleship.
And, like the lamp which walked among the living creatures,
the light of faith dawns in the different countries.
As the spirit went, so did the living creatures also go,
while the Apostles of the Son were moved by the Holy Spirit.
This is the Spirit who guided them in the countries,
and to where He wished, He drew them to preach the Gospel.
It is written about the wheels that they went with the living creatures:
behold the testaments which support the proclamation.
Together with the disciples, the books of the Son went forth to creation,
and in them the whole Gospel hastens in all the earth.
The type of the wheel indicates the course to the one who understands.
For the Spirit does not require a wheel on the course of its way.
The living Spirit which was there <in the prophecy> did not need

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to become a wheel and so to hasten, because it was Spirit.
Rather, it was in order to make known the course of the way of apostleship
that the Spirit was seen in the type of a wheel.
The revelation of truth shone forth for prophecy
indicating in what likeness[42] the Son of God would descend to the earth.
It was such things as these that were said in the revelation
to Ezekiel, who saw the Presence[43] in a great mystery.

The form on the chariot is the form of the incarnate Word, the humility of the Son of God.

Look, Ezekiel, and see the wonder in the portent,
and gather into your soul these mysteries which you see.
in this likeness, which is upon the throne above the chariot,
gaze on your Lord who is coming to the earth when He comes down to it.
See that He is seated still on the throne as a man,
and do not doubt once the Daughter of Man has carried Him on earth.
Gaze on Him now, and take His likenesses from the chariot,
so that when you see Him mounted on the ass' foal, He will not seem insignificant to you.
See that the cherubs tremble at giving the blessing before Him
and have no doubts when He is insulted by the Jews.
Look closely at Him now, who is splendid in His great glory,[44] Phil 2:6–7
and acknowledge that this is He when He has lowered Himself to poverty.
Take from His likenesses and draw Him as an image in your mind,

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[42] Likeness (*dmûtâ*).

[43] Presence (*škintâ*).

[44] Lines 838–853: 'the second half of the homily is devoted to the elaboration of the Incarnation as explanation of Prophecy. If it were not a revelation of the Incarnation, the prophet's vision would have been simply ignored, and even been inexplicable.' See Golitzin, "Image and Glory," 341–43. See also Kollamparampil, "Divine Pedagogy on the Road of Salvation."

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in order that you preserve it so you may show the earth that He is its Lord.
He will come down to deliver the land from the captors,
and make peace in all the world which had become corrupted.
With this type[45] that you have been shown upon the chariot,
the land sees His humility as He delivers it.
By these faces, which He has now asked that you be shown,
in them you will see Him when He has taken a body in truth.
To this condition your Lord will come down once He has emptied Himself,
that the world might see Him in the form of a servant, and this is indeed the Lord.
This is He who shall come in the flesh, in a revealed way,
that in Him the human race may be set free from servitude.
The revelation depicted the whole path[46] of the Son of God,
and it taught Ezekiel the mystery through that chariot.
For the prophecy foresees those things which will come after a time,
and repeats them, and they take place,
that the prophet might be believed, and recognized in the house of God,
that Ezekiel was a sharer in His Mystery, once His revelation had gone forth to accomplishment.

The incarnation is the confirmation of the prophecy, the retroactive source of Ezekiel's authority (vs. merkabah speculation?), without which the chariot vision is merely obscure. The New Testament supports the Old, as the prophets and apostles do each other.

Until the Son of God came to the world and the latter saw Him,
not even the prophets' revelations were held to be true.
Our Lord manifested Himself in the world when He came to it,

[45] Form (*ṭûpsâ*): see Bou Mansour, "Étude," 224–51.
[46] Path (*ûrḥâ*): see note 38.

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and illumined the face of prophecy with the result that everyone recognized it,
how great it is, and how often prophecy enters in and learns of mysteries
of divinity, and then goes forth to reveal truths.
For if God had not appeared as a man,
Ezekiel would not have been renowned for these riches,
and people would not have said that he had authority over hidden things,
and the nations would not have comprehended the scroll of his prophecy,
and his story would not have been spoken among the nations of the world,
and his revelation would not have been praised in all the extremities <of the earth>.
Yet now, because the Son of God came to the world,
Ezekiel is glorified who saw His mystery.
And he knew beforehand, like someone belonging to the household of divinity, Col 1:15–20
the whole path of the Son of God, and he drew His image.
In the revelation he marked out all the proclamation.
And the moment Christ came, he who had prophesied became celebrated and was glorified,
and his discourse was exalted, and all recognized how true it was.
And – see! – his beautiful name is exalted in the assemblies.
If our Lord had not appeared on earth as a man,
this revelation of Ezekiel would have been very ordinary,
and it would have been asked, "why did he see Him as a man,
who, without any likeness, is glorious in the secrecy of His high place?"
And <it would be asked,> "what is this, that he saw the cherubs in great splendor, Is 66:1
and yet <saw> the Lord of the cherubs without splendor as man?
This appearance is too small to be about God,
that a throne should hold Him whose Glory even the heavens do not contain." I Kings 8:27; Is 6:1–6

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This revelation would have been neglected by the wise men
if our Lord had not come in the flesh as a man.
And, now that He has come and has become a son of man, from the womb,
the beauty of the prophecy has shone forth to all the world.
And it became material for all the teachers of the assemblies,
to expound on the chariot with raised voices.
From the moment when God went forth to the creation as a man,
the revelation that Ezekiel saw Him as a man proved true.
Once the Virgin bore Him, in poverty, in Zion,
people say that this is He who willed to sit on the throne.
Once He had humbled Himself, and the earth had seen Him in a despised state,
everyone held it true that the prophet had seen His likeness in His place.
For if the prototype of the mysteries had not shone forth in truth,
neither would the mystery have been explained, because it <remained> hidden.
Unless, again, He had shown beforehand in prophecy
how He would come, there would have been room for scandal about Him,
and that would have been said which was said among the disciples:
"Who is this that the sea and the winds obey Him?"
He bound the apostleship up beforehand with prophecy,
like that wheel which was seen within the wheels.
He brought the New Testament to the Old and joined them,
like the right hand when it carries with the left.
When the Apostle announces the Son of God to the earth,
if he is asked, "who is this; for – look! – He is just a man."
The prophet will answer together with the heralds of the faith:

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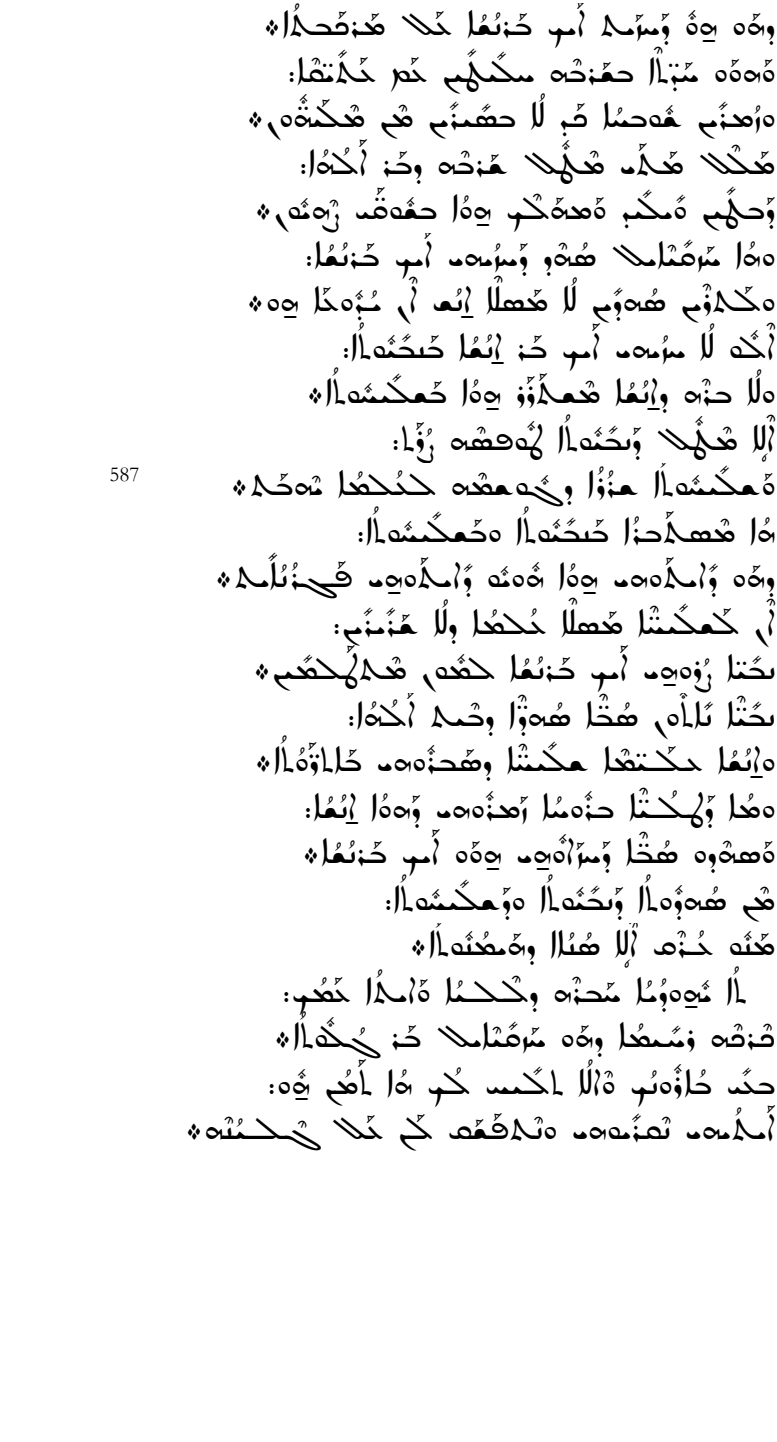
"This is He whom I saw like a man on the chariot."
And new people in the telling of Him were mingled with the old,
and they sing praise without being despised for their words.
Matthew spoke concerning the story of the Son of God,
that He was conceived and born and walked in the streets of Zion.
And – see! – Ezekiel bore witness that he had seen Him as a man,
and a man who knows does not reject two witnesses.
Unless he had seen Him as a man in the prophecy,
the Son of Man would not have been believed by the apostleship,
but because the prophecy depicted His type,
the apostleship also gave the truth of His body to the world.
It is proclaimed both by prophecy and by the apostleship
that He who was, is He who is embodied.
If the world rejects the Apostles as false,
why should the prophets who depicted Him as a man be slandered?
Let prophets as elder witnesses in the house of God come along,
and likewise the younger people – the Apostles – who preached Him in the countries.
And while those younger in the Spirit declared that He became a man,
the elders, too, witnessed that they had seen Him as a man.
From the testimony of prophecy and of the apostleship,
who is it who flees, except an enemy of the faith?

Apostrophe to the Jew: the form on the chariot is not the Father – else anthropomorphism and foolish literalism – but the incarnate Son. The throne is a type of the Virgin.

Come, Jew, companion of the night, and bring with you
the precious scroll of that Ezekiel, the son of exile.
Look in your Ark, and if you have not torn it up – see! there it is:
bring it that we may read it, and let explanation be given to us concerning its revelation.



If you have utterly slandered the Virgin, and are not convinced
that she conceived and gave birth in her virginity to the Son of God,
what do you say about the chariot that bears Him:
"See! He is shown as a man, though He is God."
In a place where there is neither a body nor limbs,
Ezekiel saw Him as a man – and you do not murmur?
In a womb of flesh He took a body in her, and from her He came to be.
Why do you slander Him because you saw Him as a man?
Then according to what you say, Ezekiel is not true,
nor in the case of prophecy, when it utters, is its revelation beloved!
Nor does the appearance on the chariot need to be explained,
and it was not a mystery, but the summit of divinity.
If you do not affirm that the Son of God became a man,
then the matter refers to the Father, that He is going to become man,
and it was the hidden Father that Ezekiel saw on the chariot
as a man, if it was not the form of His Only One.
Is it right for you to sin against the form of the hidden Father,
and, because you crucified the Son, to say foolishly: "He does not even exist?"
And yet you agreed to say that the Father is like a man,
and that it should not be believed that He has a Son, and that <the Father> became like us!
It is not easy for you to deny all the mysteries of that chariot,
and reckon up all its allegories as nothing.
And if there is no mystery when that revelation is uttered,
who should hear it or believe in it when it is put into action?
Well, then, were the wheels joined at the axle in order to proceed,

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and were the wings really flying, as you are saying?
and was the throne the prophet saw made of stone,
and did the whole matter end with the words "on the throne like a man"?
O Jew! Come down from this height of foolish speech,
and stand with us on the edifice of the faith.
Allow the mysteries to be explained to you, and learn of the prophecy,
that it hints with a sign of the Son of God, as in a picture,
and draws an image, and keeps it to show to all the earth Col 1:15–20
that the hidden Father has a Son, and has willed to reveal Him.
It is as a man that He has willed to show Him to the sons of men,
and therefore revealed Him as a man in the prophecy.
And that chariot which the prophet saw among the Chaldeans
if you look, is entirely full of types of the Son.
And it is for this that the chariot came down to the earth:
that through prophecy it might represent the descent of its Lord.
And the glorious throne and blue of chastity that the prophet saw there[47] Ex 24:10
is the womb of Mary which He kept closed in order to bear the Son of God.
Also, that likeness which was seen upon the throne
is the Son of God who came in the flesh as a man.[48]

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[47] Golitzin says "that the blue of the prophet's sapphire throne, which is itself surely an echo of the blue of the pavement beneath the divine throne in the theophany of Ex 24:10, denotes Mary, the Theotokos. This might suggest the reason for the traditional color – blue – most often associated with her in Christian iconography. Certainly Jacob is himself quite clear that the whole 'throne and seat upon the chariot… <is> an image of the Virgin Mother' l.988–89." See Golitzin, "Image and Glory," 347–48.

[48] Cf. Hansbury, *Jacob of Serug on the Mother of God*, 19–20 (Theotokos as "chariot and "palace"); 53–55 (as the "Ark" worshipped by Zechariah in the Temple and like the darkness of Sinai's cloud); 59–60 (again like the chariot and the cloud at Sinai); 74 (the Baptist dances in Elizabeth's womb like David before the Ark); and 80 (the Theotokos as greater than the chariot).

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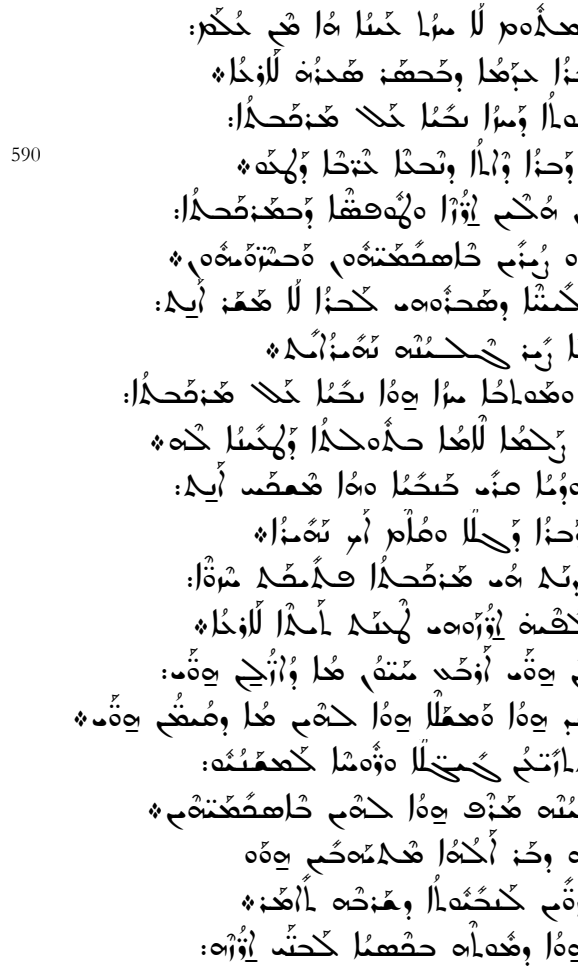
Whereas no eye has ever seen the Father from eternity,
nor the Son either, until He visited the earth in the flesh.
And this likeness, which the prophet saw on the chariot,
this is of the Son who came to seek out the sheep who had gone astray.
And all these mysteries and types which are in the chariot
depict the Son with their forms and their appearances.
And if you are not convinced by the Apostles who preached the Son,
behold! His revelation is plainly drawn by the prophets.
The prophet saw the throne and the seat upon the chariot,
and drew the image of the Virgin Mother who bore Him.
Come, Jew, read the prophet and – see! – you will find
the image of the Son who is revealed and standing as manifest.
With Him the chariot, adorned with appearances, was yoked,
and in its varieties it carried His mysteries to bring them to the earth.
By Him the four living creatures moved as they moved,
and He commanded and drew them forth when they were standing still.
By Him the wheels and the spirits were stirred into motion
in their forms, just as His will caused them to move.
For the sake of the Son of God they were given
various appearances, in order for the prophecy to declare His story.
And He showed His likeness in concealment to the sharers in His mystery,
that they might bring to the earth the picture of His beauty through their revelations.
And if that were not so, for what purpose did Ezekiel see Him as a man,
if not to make it known in what likeness He would appear in the world?



All the wonders of the chariot, the forms and flames, are dominated by the figure of a man. This is the image of God, and the Father molded Adam in the likeness of the incarnate Son who was to come.

The spirits and the wheels and the living spirit and the great splendor,
and the appearance of fire, and the faces and wings of flame,
and the voice of the wheels, and the thunder that proceeds from the living creatures,
and the burning fire, and the dreadful appearance of the crystal,
and the backs of the cherubs which were set there as the lofty tribunal of the Godhead,
and the eyes of fire which were fixed on it from every side,
and above it the high throne of the Son of God,
yet He is seated in the great wonder like a man.
The cherub servants were seen in various likenesses,
yet He who was their Lord, Ezekiel saw Him as a man.
Before creation, the Father had drawn the image of His Son, Ezek 1:26–28;
and depicted Him, and showed him how He would shine forth Phil 2:6–7
on all on earth.
The Father gazed at the likeness of His Son and molded Adam, Is 6:1–6
since He was going to give the Son to the world, He delineated Him beforehand.[49]
For this cause He said, "Let us make man in our image", Gen 1:26–27; 9:6
in this same likeness in which Mary gave birth to the Only One.
The Father willed to send Him into the world as a man,

[49] Cf. Boulos Sony, "Hymne sur la création de l'homme," esp. 179–82 (Syr. 110–12) on the creation of Adam as a prefiguration of the Incarnate Word.

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and drew beforehand His form, the Great Image, in Adam.
And Ezekiel saw the likeness on the chariot
as a man higher than the summit of the heavens.[50] Is 66:1
He made that son of captivity, who was so concerned about the exiled community,
an envoy, and He sent Him to the earth before His coming
in order to come and announce concerning the Savior that, behold! He is coming,
and His face was set to redeem the world at His coming:
"Behold! I saw His Glory upon the chariot when I was in captivity,
mounted on Might and coming to rebuild the world which had been overthrown,
for He has set His face to come to the earth,
for He seeks to save men from their captors."
"Behold! On the cherubs His way presses toward His coming,
and He will not be tardy in saving, He who is coming to accomplish it.
With the voice of His speaking wheels, He cast fear
upon the captor, so that the latter might release the exiled community from His hand.
The Son of God will go forth to the earth as a man,
just as I saw Him on the chariot of the heavenly beings.
Then the blind people will believe firmly in the Son of God,
whose Father sent Him as a man that He might save the world."
It was He whom the prophet saw seated upon the chariot
and descending to the earth to trace a picture of His coming.
Whom did Ezekiel, son of the Hebrews, see on the throne?
For whom is this throne needful, if not for Him?
For Him, who was ready to come to the womb and be born,
and become a man. For Him a throne was also most appropriate.

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[50] On the *shi'ur qomah* tradition in Judaism, see Scholem, *Jewish Gnosticism*, 36–42. And see Cohen, *The Shi'ur Qomah*. Cohen dates the text to the sixth century, nearly contemporary with Jacob. On further comments about *shi'ur qomah* and possible links of this homily with its tradition, see Golitzin, "Image and Glory," 344–47.

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All the forms of the chariot owe to the economy of the revelation, thus shapes are given the angels who are themselves of fire.

The prophet, in the Spirit, saw the Son in a revealed fashion,
the cherubs of fire carrying Him solemnly upon their backs.
He saw the chariot and the different kinds joined to it,
and Him, seated like a judge on the high place above.
The spirit which blows and the fire that burns, yet is intangible,
are angels and ministers for the Son of God.
As it is written, "He made them fire and spirit," Ps 104
and brought them into being for His service from eternity.
This is the wonder, that from the fire all sorts of shapes,
wheels and faces and eyes of fire as revolving,
He yoked to His Glory beings broken off from flame,
and from the fire, faces and wings in great awe.[51]
and He divided up forms and members into spirit,
and likenesses and bodies and kinds.
And in a measured way He arranged the fire as wings on wings,
faces upon faces, wheels and feet and hooves as well.
All the hosts were broken off from flame
and the fire of their shapes was divided up into likenesses.

The angel in white linen and the coals of fire (see Ezk 10:2–8). Parallels with the high priest of the temple and the priest of the Christian Eucharist. The chariot is also the revelation of the mysteries of the Church. Note the importance of the epiclesis, i.e., the central role of the Holy Spirit in the effecting of the eucharistic change.

Ezekiel saw a man of fire clothed with white linen,
and this linen, too, was of the angel's fire. Ezek 10:2–8

[51] On "Fire" as one of Jacob's favorite words for the Word, see Brock, "Baptismal Themes," 334–46. "Fire" is likewise one of the Rabbis' favorite expressions for the word of revelation, cf. Harrington, *Holiness*, 132–33; 155–56. See also Brock, *Fire from Heaven*.

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The spirit in the vision was called a man clothed
in white linen, in fire, and it did not burn up because it was not linen.
It was a kind[52] of linen, belonging to the likeness of a man that he saw there,
for both He and his clothing were altogether of the nature of flame.
With our own voices that we hear in the air
the lofty accounts of the divinity are told to us.
For it was a man standing amidst the wheels that Ezekiel saw:
he saw Him as a man. And what was He to call Him except a man?
The Hidden Will broke off from the fire one spiritual <being>,
and depicted it and forged it, and Ezekiel saw Him in the likeness of a man.
The fire of that angel was clothed with resplendent hue,
and for this reason the prophet proclaimed it to be pure linen.
The one clothed with pure linen is at the place of the wheels
in order to receive coals in His palms of fire, and for what purpose?
Coals of fire in the palms of flame,
and the man of fire enters as well to take up the coals with His hands.
And a cherub came and stretched out his hand amidst the wings,
and took the coals and placed <them> in the palms of flame.
And no man knows what the nature is
of these coals that are taken, or the variety of their shapes.[53]
That chariot and all its fittings are of fire,
accordingly the coals are made known as being another kind of fire.
And when he was able to let the coals fall from his fingers,
this angel, who is of fire – as was necessary –
<was able> to stretch out again and take the coals in his palms of fire,

[52] Kind (*schema*).
[53] Shapes (*schemata*).

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ⵇⵀⵍⵍ ⵛⵉⵀⵣⴰ ⵀⵀⵀⵍ ⵀⵛⵒⴰ ⵛⵀⵀⵜⴰ ⵡⵀⵅⵇⵀⵛⵙⵍⴰ⁘
ⵗⵗⵍⵍ ⵗⵏⵍ ⵙⵒⵀ ⵡⵀⵅⵛⵎⵀ ⵛⵉⵀⵣⴰ ⵡⵀⵀⵍⵀⵏⵜⵛ ⵡⵋⵄ: 595
ⵡⵀⵀⵍ ⵡⵀⵙⴰ ⵀⵙⵎⵀⵅⵛⵍⴰ ⵗⵙ ⵀⵀⵙⵅⵛⵍⴰ ⵗⵇⵍⵀⵀⵜⵜⵀⵍ⁘
ⵀⵀ ⵀⵏⵀⵅⵛⵍⴰ ⵡⵜⵀⵡⴰ ⵡⵍ ⵛⵅⵛⵀ ⵇⵀⵅⵜⵒⵍⴰⵀ: 1085
ⵀⵒⵛ ⵛⵉⵀⵣⴰ ⵡⵜⵀⵡⴰ ⵍⵙⵣⴰ ⵀⵅⵍⵒⵜⵛ ⵡⵋⵄ⁘
ⵀⵒⵛ ⵀⵀⵅⵛⵍⴰ ⵡⵀⵙⴰ ⵡⵜⵅⵣⵀ ⵛⵉⵀⵣⴰ ⵀⵛ ⵗⵀⵜⵅⵍⵀ:
ⵀⵋ ⵀⵅⵗⵍⵍ ⵗⵗⵜⵡⴰ ⵡⵀⵙⴰ ⵍⵀⵛⵔⴰ⁘
ⵡⵍⵀⵀ ⵜⵀⵇⵍⵍ ⵡⵀⵙⴰ ⵇⵜⵅⵀⵛ ⵛⵉⵀⵣⴰ ⵛⵀⵀⵜⴰ ⵡⵜⵀⵡⴰ:

and then to go forth to scatter them, as he had been commanded by the Majesty.
The cherubs of fire and the ministers of flame
were also seen among these coals of fire.
The man of fire took the fire from the chariot which is
all of fire, and He scattered the coals – but for what purpose?
The whole vision was drawn, and is, from flame,
and nothing moved there that was not of fire.
And the cherubs of fire are among the cherubs of flame,
and the coals of fire the man gave who is also of fire.
To what end are these coals of the chariot needed?
It is to this point that the whole enquiry looks, and the speaker has come to a stop.
If the Lord of the cherubs had wanted to set the earth afire,
with the single tip of a wing He would have moved the fire and set the universe alight.
From every side that chariot lets fire gently fall,
and for what purpose were coals kept in it, which itself was fire?
The Son of God is all the beauty of prophecy,
and without Him there is neither prophecy nor revelation.
In the coals of fire the pearls of His body are drawn,
and in the chariot the holy altar of divinity.
The Son of God is both judge and savior,
and He is both propitiation in all the world and avenger.
These coals of fire that are in the chariot depict His body.
They were placed in it both for retribution and for forgiveness.
One of them was given to Isaiah to forgive his iniquity, Is 6:1–6
and others were scattered in Jerusalem for punishment.

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ᠲᠡᠮᠡᠳ ᠪᠤᠭᠤ ᠰᠡᠭᠡᠭᠡᠴᠢᠯᠡᠨ ᠡᠭᠴᠡᠰᠦᠯᠡᠭᠰᠡᠨ᠄
ᠮᠦᠰᠦ ᠣᠴᠢᠵᠤ ᠪᠤᠭᠤ ᠰᠠᠨᠠᠭᠠᠴᠢᠯᠠᠨ ᠤᠭᠤᠯᠵᠤ ᠪᠤᠢ᠃
ᠡᠭᠴᠡ ᠶᠠᠭ ᠳᠤ ᠰᠡᠭᠡᠭᠡᠴᠢᠯᠡᠨ ᠤᠭᠤᠯᠵᠤ ᠪᠤᠢ᠄
ᠪᠤᠭᠤ ᠴᠢ ᠰᠡᠭᠡᠭᠡᠴᠢᠯᠡᠨ ᠤᠭᠤᠯᠵᠤ ᠪᠤᠢ᠃
ᠳᠡᠭᠡᠭᠡᠴᠢᠯᠡᠨ ᠤᠭᠤᠯᠵᠤ ᠪᠤᠭᠤ ᠴᠢ᠄ 1095
ᠳᠡᠭᠡᠭᠡᠴᠢᠯᠡᠨ ᠤᠭᠤᠯᠵᠤ ᠪᠤᠭᠤ ᠴᠢ᠄
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Within the chariot were holy coals of fire,
in the holy altar or sanctuary are precious pearls.
In the altar is the Body and on the chariot, fire abides,
for both above and below there is a single mystery of the Only One.[54]
The angel who was clothed in white linen in the revelation
is a type of the priest clothed with the form of the Son of God.
is <a type> of the priest who enters <the sanctuary> and consecrates in the place of propitiation.
And the fact that the cherub stretches the coals out to the one outside,
is in order that the priest should know that he is not the one who has authority for propitiation.
Rather, the Holy Spirit stands between him and the Father,
and He breaks and gives the body of the Son to the priest to go forth
in the assembly to scatter the body on the just and on the sinners,
that he might make judgment and forgive the iniquities of all the world.
The cherub within the chariot stretched out his hand
and gave the coals to the one who was clothed in white linen there.
And here he taught of the Spirit who is in the place of propitiation,
and it is He who extends the body to the priest to distribute.
And it is not the priest who has authority to sacrifice the Only One,[55]
and to lift Him up before His Father as a sacrifice for sinners.

[54] The liturgy of heaven and the worship of the Church are therefore one and the same.

[55] Lines 1134–1145: The angel himself is "a type of the <Christian> priest clothed with the form (*surtâ*) of the Son of God" while the hand beneath the chariot is an image of the Eucharistic change, as Jacob makes clear in this extended passage. See Golitzin, "Image and Glory," 355.

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ܚܡܒܝܡ ܡܘܘܡܐ ܡܬܟܝܫܐ ܫܡܬܐ׃
ܚܡܒܝܫܐ ܩܝܙܐ ܐܟܐ ܡܢܡܚܐ ܢܘܐ ܡܙܐ׃
ܘܟܬܐ ܐܟܐܣܐ ܣܒ ܗܘ ܐܘܐ ܘܣܒܝܐ׃
ܗܐ ܡܐܐܐ ܘܟܡܡ ܡܘܐ ܟܟܫܐ׃
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ܡܘܟܐ ܗܐ ܟܐ ܟܝܬܐ ܟܝܗ ܡܢܡܚܐ׃
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ܡܘܡܡܐ ܗܐ ܙܐܡܐ ܟܝܡܚܐ ܟܗܐ ܙܢܐ׃
ܘܒܗ ܡܐ ܘܟ ܡ ܡܡܐ ܟܐ ܫܐܡܐ׃
ܐܐ ܙܐܐ ܘܡܘܡܐ ܐܐܡ ܟܐ ܟܐ ܐܐܐ׃
ܡܙܐ ܐܢܗܐ ܡܡ ܟܐ ܘܙܐ ܟܡܐ ܢܡܡ׃
ܒܙܐ ܟܡܐ ܡܐ ܟܐ ܡܢܐ ܟܐ ܫܠܬܐ׃
ܘܒܟܒ ܘܐܐ ܐܢܐ ܘܟܐ ܡܐ ܫܠܬܐ׃
ܡܒܘܐ ܗܐ ܟܝܡܚܐ ܟܗܐ ܘܟܡܡ ܗܐ ܙܐܐ ܐܡ׃
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Rather, the Holy Spirit comes forth from the Father,
and descending, He overshadows[56] and dwells within the bread and makes it the body.[57]
And it is He who makes it precious pearls,
and who will clothe souls who are betrothed to Him with riches.
It is He who permits the priest to break <the bread>, and then He does so
and He takes it out to scatter on the sinners and make them righteous.
And the Spirit who is within stretches out to the priest who is outside,
like the cherub stretched out to the man who was in white linen,
and the priest takes from Him the propitiatory fire in the hollow of his hand,
and, taking it out, he gives flowing wealth to all the world.
And those coals which were in the hollow of the chariot,
this is the fire that was kindled to consume the briars of the earth.
For this reason the angel was clothed with white linen,
that with its actions it might depict a priest for the sons of Aaron.
There is no clothing among the angels. Yet the angel was clothed
that it might reveal a type that depicts[58] for those on earth:
just as the high priest, when he entered the holy of holies,
was ordered by the Law to wear clothing of white linen. Lev 16:2–5
And for this reason, in that shape of the high priest,
the angel drew near the chariot that was filled with fire.

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[56] Overshadows (*aggen*) has its roots in Jewish Aramaic and in the Peshitta. It is also found in many Syriac anaphoras. From its use in the Annunciation narrative, Lk 1:35, one sees that within the Syriac tradition it is a term for divine activity of a salvific nature. See Brock, "Passover, Annunciation and Epiclesis". For the use of *aggen* in later spiritual writers see, Brock, "Maggnanuta".

[57] Elsewhere Jacob uses *škintâ* as denoting the Second Person, and here uses the same root, *škn*, in verbal form for the action of the Spirit at the Eucharistic *epiklesis*. Thus the Spirit's *coming to dwell* (*šken*) in the Gifts makes present *the dwelling* (*škintâ*) among us of Christ, the Immanuel.

[58] Depicts (*ṣur*), i.e. gives a picture, see note 41.

ܐܠܐ ܙܡܝܐ ܒܓܒܒܐ ܢܩܫ ܫܟܝ ܒܐܝ: 1135
ܡܝܫܐ ܫܠܝ ܡܥܙܐ ܚܟܫܐ ܡܟܒܗ ܩܠܙܐ:
ܡܟܒ ܫܟܝ ܫܬܝܫܐ ܫܩܝܐ:
ܬܚܬܥܐ ܒܡܩܝ ܟܗ ܟܐܙܐ ܝܚܟܫ:
ܬܗ ܫܩܫ ܟܗ ܚܟܡܐ ܝܡܙ ܡܩ ܡܙ ܟܗ:
ܡܫܩܫ ܒܙ ܟܠ ܣܠܝܐ ܪܒܒ ܐܢܡ: 1140
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ܐܡ ܒܚܙܡܐ ܚܟܠ ܡܬ ܒܟܙܐ ܡܬ ܫܩܫ ܕܒܐ:
ܡܫܩܫ ܫܟܝ ܚܫܡܬܕܡ ܙܐܙ ܡܣܫܡܣܐ:
ܡܫܩܫ ܡܬ ܟܐܙ ܫܙܐ ܚܟܚܫ ܩܟܗ:
ܡܡܟܚ ܟܡܫܐ ܒܐܠ ܚܟܡܐ ܫܡ ܫܙܩܚܐ: 1145
ܡܡܐ ܕܡ ܙܐܙ ܒܫܩܫ ܒܐܡܫ ܫܙܐ ܒܐܙܐ:
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ܒܟܚܬ ܐܒܙ ܡܡܐ ܪܙܒ ܟܚܩܬܐܗ: 598
ܚܟܡܫ ܒܟܠܡܕܡ ܫܠ ܫܠܐ ܚܟܫ ܫܠܐ:
ܟܙܡܫ ܕܒܐ ܟܫܫܫ ܒܙܐ ܠܐܚܡܐ: 1150
ܒܟܐ ܙܬ ܩܫܫܐ ܡܐ ܒܐܠ ܟܫܙܫ ܕܒܐ ܩܫܒܫ:
ܚܟܫܐ ܒܡܙܐ ܫܩܒ ܕܒܐ ܒܚܟܫ ܫܟ ܡܩܫܐ:
ܫܟܩܫܐ ܫܫ ܐܫܩܫ ܒܡܫ ܙܐ:
ܫܬ ܫܠܐ ܙܒ ܫܙܩܫ ܒܫܟܫ ܡܙܐ:

And he took up the coals which the cherub within stretched out to give him,
and an image was drawn of the altar and the priest and the propitiation.
And the earth learned, by the workings of that chariot,
all the mysteries of the virgin Church and of her ministers.
And that angel who was clothed with white linen and who received the coals,
represented the priest who takes hold of the pearl,
and the Holy Spirit who stands hidden in the place of the oblation.
It is He who provides for the holy priest that He might offer propitiation for the world,
and who breaks and places the body of the Son in the priest's hands,
and who, in the midst of the assemblies, distributes it to all the world.
The priests of the People were clothed in linen within the holy of holies, Lev 16:2–5
just as the angel at the chariot was clothed in white linen.
It was not the angel who took his cue from the priest who was clothed,[59]
but rather it was the priest who was made like that angel.

Both Sinai in Exodus (see Ex 25 ff) and Ezekiel's chariot are prophecies of Christ and the Church, especially of the latter's eucharist. Thus Christ is the one who links together the liturgies of heaven and earth. The altar of the eucharist parallels the chariot of the angels.

Moses saw the whole form of these mysteries, Ex 25:9ff
and he came down from Sinai to trace it in the tabernacle and its furnishings.
And, just as Moses saw, so Ezekiel saw them as well,

[59] Jacob means OT priests, i.e. a type of the angelic priests.

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ܐܝܟ ܐܢܐ ܐܫܬܘܝ ܠܟ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܠܐ ܐܝܬ ܠܗ ܐܦ ܚܕ ܕܡ ܕܐܝܟ ܐܢܐ ܐܫܬܘܝ ܠܟ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܠܐ ܐܝܬ ܠܗ ܐܦ ܚܕ ܕܡ ܕܐܝܟ

and these mysteries of the place of the angels were hinted at,
the mystery of the Church was prior to both Moses and Ezekiel,
and on it the angels, too, longed to gaze.[60] 1 Kings 6
This deed our Lord came down and accomplished on the earth,
it was carried out in the heavenly places – lo! – from eternity.
The heavenly powers longed to gaze on these mysteries,
just as the prophets had longed for the day of the Only One.
The altar or sanctuary was sketched in that chariot in which were the coals,
and these coals depicted the holy body of the Son of God.
The mysteries of our Lord were celebrated amongst those on high,
and by grace they came down to be given also to those below.
Without Him there is no life to be found with those on high,
nor are those below able to exist save through Him.
He is the breath of both those on high and those below,
and both angels and men live through Him.
He gives His body to men that He might sanctify them,
while to the angels He gave the splendor of His Glory that He might adorn them.
From Him they suck breath and life and sweetness,

[60] "Jacob depends here on a tradition that was already old by the time of Christ, which is that, at the time of the revelation on Sinai, Moses was accorded a vision of – or, in some accounts, an actual ascent to – heaven, where he was shown the celestial temple and liturgy. Likewise, the reference here to the Church as antedating both Ezekiel and Moses is, first of all, dependent on another, related tradition: that Paradise was designed as a temple and that Adam's original calling was to be priest. We find the idea implicit in the accounts of the Hebrew scriptures themselves in the relationship obtaining between Genesis, Exodus (on the making of the tabernacle) and I Kings (the design and consecration of Solomon's temple). The idea then becomes explicit as early as Jubilees in the second century B.C., and it is quite prominent in Jacob's own beloved Ephrem, particularly in the latter's *Hymns on Paradise,*" as found in Golitzin, "Image and Glory," 357–58. On Moses' ascent to heaven see W.A. Meeks, *The Prophet King.* See Brock, *Hymns on Paradise*, 3.7–16; 14.7–12 and Introd., esp. 49–74. See also Albert, "Mimro inédit de Jacques de Saroug sur la sacerdoce et l'autel."

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both the watchers on high and men below, each within their bounds.
In the heights and in the depths He created visible habitations
that He might dwell among them, with both those on high and the ones below,
that for those on high there might be <a place of> meeting at the chariot,
and for those below refreshment at the altar.
The altar is a haven in the tumult of the world-sea,
for when sinners grow weary with labor in the world they have found rest in that harbor.
And from the highways and the districts, and from the tempests,
the wearied may resort to it in order to find rest at His table.
While for those on high there is the chariot as a place of meeting,
and from it issues the Breath that gives life to their legions.
He manifests Himself to all the ranks according to their powers,
when, insofar as they are able to gaze on Him, He is revealed to them.

But God, the Trinity, in himself is hidden from both humans and angels. His being (ousia) is hidden. One may know only "that it is", not "what it is".

And, as it is presumptuous for the intellect to venture into hidden things,
so it is yet more so to speak of the generation of the Only One.
There is a place where not even the cherubs are able to enter,
neither do the exalted seraphs extend their wings to reach its height,
nor does the lightning flash try to walk there,
nor does created light shine forth in its neighborhood.
There, no chariot either ascends or is required,

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ܐܠܗܘܬܐ ܬܗܐ ܫܠܗܐ ܕܒܚܫܘܫܗܐ ܀
ܫܒܚܐ ܟܫܐ ܐܝ ܕܗܘ ܒܐ ܫܟܚ ܀ 1195
ܘܐ ܒܚܟܐ ܠܐ ܣܠܘܬܐ ܣܐ ܟܟܫܐ ܀
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ܐܟܬܐ ܐܝ ܫܟܚܐ ܐܝ ܒܐ ܕܚ ܒܚ׃
ܐܫܐ ܪܩ ܫܐ ܘܫܐ ܟܝܐ ܀ 1200
ܟܩܐ ܝܟܐ ܫܐ ܫܐ ܪܩ ܟܐ ܒܐ׃
ܐܟܐ ܘܫܩ ܐ ܒܐ ܐ ܟ ܐ ܀
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nor are there wheels, nor creatures in their <different> kinds
where the Trinity dwells in great glory.[61]
That place is hidden both for ministry and to ministers,
and neither intellects nor intelligences gaze on it,
nor do the thoughts of heavenly beings attain to it,
nor can the cherub raise its wing towards its magnificence,
nor is any angel able to see it at all, or be sufficient to it.
It is an empty place which is filled with an aspect of divinity,
and neither legions nor ministers can arrive at it.
And had the <angelic> fire ascended to it, the fire would have been burnt up by His Breath,
and had created spirit blown towards it, it would have come to an end,
nor is there any path for fire and spirit to travel in it.
It is not for the spirits or luminaries to go around in it,
and neither radiance nor honor enters to function in it,
nor does the glory of anything created come nigh it.
The place is sublime, and neither is it lowered not even to be glorified.
For its height is even loftier than the supernal principalities.
To what point does the intellect ascend and yet ascend no further?
The watchers go up, and even above them the height is great.
And there, there are neither likenesses nor any chariot,
nor are there cherubs nor angels nor ministers.
The Trinity transcends the word of everything that speaks,
the divinity is in a place which is far from all inquirers.
The Father begetting and the Son begotten and the living Spirit.
A Being whose place no one knows, save He alone.

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[61] "God transcends the chariot which is merely an act of divine condescension for the needs of the angels." See Golitzin, "Image and Glory," 353. See also Jacob's homily, "On the Ascension," Kollamparampil, *Select Festal Homilies*, 348–52: Christ's ascent above all the angelic orders to "the exalted place," the" holy of holies," "the tabernacle of the Father," and "the hidden place." For "the brightness of the godhead," and "the citadel of the light of his being," see his homily "On the Establishment of Creation," in Trigg, *Biblical Interpretation*, 187.

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ܐܡܐ ܒܙܢܐ ܐܟܡܐܫܐ ܚܫܚܡܐ ܙܐ:
ܐܐܙܐ ܒܟܣ ܫܟ ܐܡܫܡܐ ܫܟ ܚܦܐܫ܀
ܘܠܐ ܒܦܟ ܟܗ ܐܠܐ ܗܘܬܐ ܘܠܐ ܫܚܐ:
ܘܠܐ ܫܦܫܐ ܒܡܬܬܐ ܚܥܐ ܦܠܡ܀
ܘܠܐ ܢܡܟ ܟܫܐ ܚܡܡ ܙܒ ܟܐܫܐ: 1215
ܘܠܐ ܦܠܐܐ ܒܣܡܘ ܟܟܚܙ ܐ ܬܡܫ ܟܗ܀
ܐܐܙܐ ܒܗ ܫܫܡܐ ܒܐܠܐ ܫܢܐ ܒܥܟܘܐ:
ܘܠܐ ܒܙܫ ܟܗ ܠܐ ܟܟܘܬܐ ܘܠܐ ܚܦܫܐ܀
ܥܐܟܗ ܫܚܟܐ ܢܙܐ ܚܥܐ ܚܘܫܐ ܬܒܐ
ܥܐܟܗ ܬܚܟܐ ܙܘܐ ܚܥܐ ܫܒܐ ܫܫܐ܀ 1220
ܘܠܐ ܐܟ ܐܙܘܐ ܚܢܙܐ ܘܙܘܐ ܒܐܫܟܒ ܟܗ:
ܠܐ ܚܢܘܐ ܦܚܟܘܬܐ ܘܢܐܦܫ ܟܗ܀
ܐܠܐ ܐܡܐ ܘܫܙܐ ܢܫܟ ܢܐܦܒ ܟܗ:
ܐܠܐ ܦܚܟ ܟܗ ܐܠܐ ܚܢܙ ܘܢܐܦܫ ܟܗ܀
ܐܐܙܐ ܙܡܐ ܘܠܐ ܫܐܐܫܐ ܘܠܐ ܘܬܐܚܫ: 1225
ܘܙܡ ܒܘ ܙܘܫܐ ܐ ܫܒ ܐܬܫܫ ܚܚܢܐ܀
ܚܒܡܐ ܠܐܡܐ ܘܡܚܫ ܦܘܐ ܠܐ ܡܚܫ:
ܡܚܫܡ ܢܬܐ ܫܫܡܘ ܦܚܢܐ ܙܘܡܐ ܙܐ܀
ܠܐܡ ܐ ܐܟ ܠܐ ܒܫܚܐ ܘܠܐ ܦܢܫܚܐ:
ܐܐܡܘ ܨܒܘܚܐ ܘܠܐ ܦܠܐܬܐ ܘܠܐ ܦܚܡܐ܀ 602 1230
ܐܐܐ ܦܒܘܚܐ ܘܠܐ ܦܠܐܬܐ ܘܠܐ ܦܚܡܐ:
ܐܟܡܐܫܐ ܚܢܐ ܫܚ ܫܚܐ ܘܒܐ ܦܚܢܐ:
ܐܟܫܘܐ ܚܐܐܙ ܫܫܙ ܫܚ ܚܒܒܐ܀
ܐܐ ܢܟܙ ܚܫ ܙܫܘ ܒܟܘ ܙܘܡܐ ܢܢܐ:
ܐܟܡܐ ܘܐܐܐܙܫ ܐܡܫ ܐ ܢܒܫ ܙܐ ܐ ܫ܀

Yet God does come down to revelation: to the highest angels ineffably, to the intermediate angels in the chariot, and to us on earth in the Church's sanctuary. Almost triadic, like Dionysius!

And because of His mercies, He stirs and comes down from His lofty dwelling
to the ones on high, and He is revealed to them in their assemblies.
He abases himself because there is no path for the watchers to go to Him,
and His armies see His Glory by means of likenesses.
And in all the heights He manifests himself among His assemblies
by whatever likeness He knows them to be capable of gazing on Him.
To those on high by means of a great thing which cannot be spoken
He is manifested to them, since indeed they are sufficient to gaze on Him.
And He yoked the chariot to the intermediate <orders>, another assembly,
and He sent down to place the mystery within it in order to bring to the world an account of Him.
And within the inhabited earth He set up the altar for those with bodies,
and He Himself became a body from which they would eat in their habitations.
And He came down in the body to another place beneath the earth.[62]
not even there can discourse attain to speak of it.
And the dead saw His Presence there, so far as they could see it,
for not even were they deprived of His grace.
And the dead saw Him in the lowly place, beneath the earth,
and so did men see Him, for He visited the assembly of the stricken.
And the watchers of fire saw Him upon the chariot of flame,
and the other assemblies saw Him in another manner which is too high for us,

[62] Beneath the earth, i.e. to Sheol.

ܐܡܟܠ ܬܫܒܘܢ ܘܠܐ ܢܫܐ ܡܢ ܡܒܘܫ ܐܢܫ: 1235
ܒܗ ܟܠܬܐ ܐܡܡܬܐ ܕܐܒ ܒܗ ܨܒܥܬܐ ܘ
ܘܠܐ ܐܡ ܐܘܢܫ ܕܟܬܐ ܕܐܠܗ ܐܢ ܡܐܠܐܟܐ:
ܒܚܩܠܐ ܫܘ ܡܕܡ ܫܟܟܬܐ ܘ
ܒܚܢ ܙܒܢ ܨܒܥ ܐܢܫ ܫܢ ܬܡܐ:
ܕܐܡܪ ܐܒܐ ܒܪܟ ܒܪܐ ܫܢ ܘ 1240
ܒܗ ܟܠܬܐ ܡܚܒܡ ܙܕܐ ܘܠܐ ܡܐܟܟܐ:
ܡܐܡܬܐ ܕܐܡ ܐܡ ܘܐ ܡܡܨܒ ܒܫܢ ܘ
ܒܚܟܪܬܐ ܨܒܐ ܐܢܫܐ ܒܪ ܒܢܚܐ:
ܒܫܐ ܐܘܐ ܡܙ ܒܐ ܒܐܡܐ ܕܟܟܐ ܘ
ܒܚܐ ܐܡܐ ܐܡܐ ܐܡ ܒܚܩܪܬܐ: 1245
ܐܡ ܐܒ ܐܙܐ ܒܡܐ ܬܐܟ ܒ ܒܡܐ ܘ
ܒܫܐ ܟܡܐ ܠܠܐ ܐܢܫܐ ܙܐܫܐ ܐܙܐ:
ܘܐܠܐ ܟܐܡ ܡܐܐ ܡܟܐ ܟܡܡܟܟ ܘ
ܒܫܐ ܡܬܐ ܡܡܐ ܐܡ ܐܡ ܘܫܐ: 603
ܘܐܠܐ ܐܒ ܒܟܟܐ ܐܡ ܟܐܠܐ ܘ 1250
ܫܐܒ ܡܡܐ ܡܬܐ ܟܐܘ ܡܡܡܐ ܙܐܫܐ ܐܙܐ:
ܒܟܢܐ ܙܡܐ ܨܒܐ ܙܡܡܢܐ ܘ
ܡܟܐ ܒܘ ܟܠ ܒܟܡܐ ܙܡܡܐ:
ܡܨܒܐ ܐܢܐ ܟܟܐ ܐܢܐ ܘܡ ܒܚ ܘ

and above everything whatsoever, Christ has penetrated even to the Father,
to the tabernacle which is not of created nature. Heb 9:11
All created natures, within their limits, fall short of Him,
while He has entered the holy of holies, to His Begetter.
And the cherubs of fire, knowing this mystery,
cry out all of them, trembling: "Blessed is He from His place!" Ezk 3:12–13

Ezekiel saw the splendor of the angels, and then realized even this – the merkabah – was not the ultimate and inaccessible place of divinity. Note the prominence here of Ezk 3:12, used here to indicate that inaccessibility.

The prophet saw the vision of the wheels and of the living creatures,
and also the wings and the faces of the cherubs,
and the likenesses and the varied forms of their persons,
and the shining and excellency that flamed from the chariot,
and the voice of the wheels and the thunder of the wings of the living creatures,
and the glories set in order which a scribe is unable to recount,
and the awesome throne upon the backs of the heavenly beings,
and the Exalted One sitting on that height which is without bound.
And when he had been convinced that he had seen the vision of what is above,
and had comprehended the Exalted One in all the ways of His concealment,
then the sign roused the wheels, and the living creatures,
and the chariot to lift up its voice in praise.
And all the cherubs called out with the trembling of their forms,
as they cried out to Him: "Blessed is He from His place, wherever He is."
When the prophet had thought that He had seen Him in the exalted place,
"Blessed is He from His place," he heard them crying, and astonishment took hold of him.
From the knowledge of the divinity that the cherubs have
they stirred in order to demonstrate to the prophecy that His place is hidden.
Ezekiel saw His Glory and was astonished by the resplendence,

ܐܚܝܢ ܡܢ ܩܕܡ ܗܘ ܕܠܐ ܫܡܥ ܒܝ ܐܡܪ׃
ܟܬܒܐ ܒܟܠܗܘܢ ܡܢ ܬܪܝܨܐ ܣܝܡܐ׃
ܣܓܝ ܩܕܡ ܥܡܐ ܕܐܬܐ ܕܠܡܫܬܘܥ׃
ܗܘ ܕܐܬܐ ܒܫܡܐ ܕܐܒܘܗܝ ܒܝ ܥܒܕ׃
ܐܦܝܟ ܐܢ ܐܡܪ ܠܝ ܡܐ ܕܐܬܐ ׃
ܡܢ ܫܡܝܐ ܐܢܐ ܐܬܝܬ ܘܠܐ ܥܒܕܬ ܨܒܝܢܝ׃
ܐܠܐ ܨܒܝܢܝ ܐܒܐ ܕܫܕܪܢܝ ׃
ܐܢ ܐܦ ܒܝܬ ܐܒܝ ܘܐܡܝ ܐܫܩܠ ׃
ܐܝܟ ܕܐܡܪ ܟܬܒܐ ܕܢܚܡܝܐ ׃
ܕܐܬܐ ܐܢܐ ܠܡܥܒܕ ܨܒܝܢܟ ׃
ܐܠܐ ܕܐܬ ܐܢܫ ܕܐܬܐ ܠܡܫܬܘܥ׃
ܐܦ ܐܢ ܐܡܪ ܠܝ ܡܐ ܐܡܪ ׃
ܐܢ ܐܢܫ

and he heard the motion of the wheels, and was shaken by His Greatness.
And when the whole vision was formed for him within his mind,
then would it go on to say: "What is the place of divinity?"
And great is his soul because he had seen the exalted place of God,
"Blessed is He from His place," he heard them crying, and terror took hold of him.
And he was terrified and dismayed, and he fell on the earth with great astonishment,
and he embraced its clay and his soul cleaved to the dust of the earth.
And at the wonder, he thought in revealed fashion:
"Now if this is not His place, then what is His place?
If this chariot of glory and of varied forms
is not His place, then in what place would it be suitable for Him to escorted?
"If this thunder of the speaking wheels
and the exalted voice, is not sent by Him from His place,
Where shall I go to seek a place greater than this,
Since I have not been able even to define this vision"?
"If His place is hidden even from this burning assembly,
where is the fire that might approach without being harmed?"
Descending, He comes down from His lofty habitation to the chariot,
and He has a place which is hidden from the beings above.
The wonder is great of the ministers that carry Him aloft,
and yet they bless that other place which is His alone.
For seven days was the son of Buzi seized with amazement
by the great vision, and was unable to speak.
He was filled with wonder and incapable of speaking,
because the vision of <God> is greater than those endowed with speech or those who are silent,
and His wonder higher than the watchers, the sons of flame,
and His glory more splendid than the legions of flame.

ᠡᠮᠡᠭᠡᠳ ᠬᠣᠶᠠᠷ ᠪᠦᠭᠦᠯᠡᠨ ᠳᠤ ᠤᠭᠯᠠᠢ᠃ 1280
ᠪᠣᠭᠣ ᠵᠢᠨᠢ ᠬᠡᠳᠡ ᠭᠠᠵᠠᠷ ᠰᠠᠶᠢ ᠬᠡᠮᠵᠢᠨ᠎ᠡ᠄
ᠲᠡᠭᠡᠮᠡ ᠭᠠᠮᠤ ᠠᠮᠢᠳ ᠠᠯᠤᠨ ᠤᠭᠤᠷᠠᠯᠳᠤᠭᠰᠠᠨ᠃᠃
ᠪᠤᠳᠠᠯ ᠭᠡᠳᠡᠭ ᠪᠠᠢᠬᠠ ᠤᠭᠠ ᠰᠠᠶ ᠪᠠᠢᠬᠤ᠄
ᠲᠡᠨᠢᠮ ᠳᠡᠭ ᠠᠯᠤᠨ ᠡᠮᠡᠭ ᠳᠤ ᠮᠣᠷᠢᠨ ᠴᠠᠰᠤᠯᠠᠭᠰᠠᠨ᠃
ᠪᠡ ᠬᠣᠶᠠᠷ ᠬᠣᠨᠤᠭ ᠬᠠᠭᠤᠯᠠᠭᠰᠠᠨ ᠤᠭᠤ᠄ 1285
ᠡᠮᠡᠭᠡᠳ ᠲᠡᠭᠡᠭᠡᠳ ᠭᠠᠵᠠᠷ ᠳᠤ ᠤᠭᠤᠯᠠᠭᠳᠠᠵᠤ ᠪᠠᠢᠬᠤ᠃
ᠪᠠᠭᠠᠭᠠᠨ ᠳᠡᠭᠡᠭᠡᠨ ᠡᠮᠡᠭᠡᠳ ᠭᠠᠵᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠪᠠᠢᠬᠤ᠃
ᠪᠠᠭᠠᠭᠠᠨ ᠳᠡᠭᠡᠭᠡᠨ ᠡᠮᠡᠭᠡᠳ ᠴᠠᠭᠠᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠄
ᠪᠢ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠤᠭᠤ ᠪᠢᠳᠡᠨ ᠲᠠᠨᠢᠯᠴᠠᠵᠤ ᠪᠠᠢᠬᠤ᠄
ᠭᠠ ᠠᠯᠤᠨ ᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠤᠭᠤ ᠠᠮᠢᠳ ᠠᠯᠤᠨ ᠤᠭᠤ᠃ 1290
ᠠᠪᠴ ᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠬᠣᠶᠠᠷ ᠪᠦᠭᠦᠯᠡᠨ ᠳᠤ ᠪᠠᠢᠬᠤ᠄
ᠣᠯᠣᠯ ᠤᠭᠠ ᠬᠡᠵᠡ ᠠᠯᠤᠨ ᠤᠭᠤ ᠭᠡᠵᠦ ᠬᠡᠯᠡᠭᠰᠡᠨ᠃ 605
ᠰᠠᠭᠠᠯ ᠪᠤᠰᠤ ᠠᠴᠠ ᠠᠯᠤᠨ ᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠪᠠᠢᠬᠤ᠄
ᠪᠠᠭᠠᠭᠠᠨ ᠳᠡᠭᠡᠭᠡᠨ ᠡᠮᠡᠭᠡᠳ ᠴᠠᠭᠠᠨ ᠰᠤᠷᠭᠠᠭᠤᠯᠢ᠃
ᠪᠢ ᠳᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠤᠭᠤ ᠠᠯᠤᠨ ᠤᠭᠤ᠄ 1295
ᠠᠮᠠᠯ ᠲᠠᠢ ᠮᠠᠨᠠᠳ ᠴᠠᠭᠠᠨ ᠭᠠᠵᠠᠷ ᠳᠤ ᠪᠠᠢᠬᠤ᠃
ᠳᠡᠯᠡ ᠰᠤᠯ ᠳᠤ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠵᠦᠢᠯ ᠪᠠᠢᠬᠤ᠄
ᠲᠠᠭᠠᠭᠠᠨ ᠤᠭᠠ ᠠᠯ ᠴᠠᠭ ᠪᠠᠭᠲᠠ ᠳᠤ ᠴᠢᠭᠲᠡ᠃
ᠠᠭᠠᠭᠠ ᠡᠭᠡ ᠵᠠᠭᠠ ᠪᠠᠭᠲᠠᠭᠤᠯᠵᠤ ᠪᠤᠯᠬᠤᠨ ᠴᠠᠭ᠄
ᠯᠠᠭᠠᠭᠠᠨ ᠰᠡᠭᠦᠯᠡᠨ ᠳᠤ ᠠᠮᠠ ᠪᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ᠃᠃ 1300
ᠬᠠᠭᠠᠯ ᠲᠠᠭᠴᠠᠭ ᠠᠮᠠᠨ ᠳᠤ ᠤᠭᠤᠯᠠᠭᠳᠠᠵᠤ᠄
ᠬᠣᠷᠣᠭᠠ ᠵᠠᠭᠠ ᠣᠯᠠ ᠳᠠᠮᠵᠤᠭᠠᠯᠴᠠᠵᠤ᠃
ᠰᠣᠯᠣᠭᠠ ᠡᠭᠡ ᠪᠣᠯᠵᠤ ᠪᠤᠶᠠ ᠯᠠ ᠪᠢᠴᠢᠭᠰᠡᠨ᠄
ᠡᠭᠦᠳ ᠲᠡᠭᠡ ᠰᠠᠭᠠᠨ ᠳᠤ ᠬᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠷᠢᠭᠳᠠᠵᠤ᠃
ᠡᠭᠦᠮ ᠲᠡᠭᠡ ᠠᠭᠠᠭᠠ ᠳᠤ ᠴᠢᠨᠠ ᠴᠢᠨ ᠰᠡᠷᠭᠡᠭᠰᠡᠨ᠄ 1305
ᠪᠠᠭᠠ ᠲᠡᠭᠡ ᠬᠠᠰᠠᠭ ᠳᠤ ᠴᠢᠭᠯᠡᠭᠡᠯᠡᠵᠦ ᠪᠠᠢᠬᠤ᠃

The lesson is therefore that we are not to look for God "up there", but rather here, at the altar of the Church. Here is the "place" to which we are to bind the intellect and focus its attention. To the limpid eye, all the glories of heaven are present here – and even more than for the angels: they carry the Word upon their backs, but we are given to hold him in the hollows of our hands.

If we had had a soul as limpid as the prophet's,
the wonder of the vision would have silenced us, as it also <silenced> him.
The angels, though, because their minds[63] are limpid,
as with the prophet, render every blessing in the direction of <God's> place.
The cherubs were amazed at Him when they saw that He had come down to visit them,
and they blessed His exalted place with great movement.
In these mysteries of the Bride who is betrothed to the Passion –
see! – these songs of the heavenly beings are being sung.
Do not look for Him on high, O Sinner, when you are seeking,[64]
He has come to you, to your place – look at Him, for He is with you!

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[63] Minds (*reʿyânê*).

[64] According to Golitzin: "The prohibition against making a heavenly journey suggests to me that some of Jacob's audience were interested in doing just that," "Image and Glory," 354. Elsewhere he says: "Both Jacob and the Jewish mystics are concerned with the contemporary possibility of experiencing Ezekiel's vision of the enthroned Glory of God, and in this they share with one of the oldest passages in apocalyptic literature, the ascent and *visio gloriae* of Enoch in I Enoch 14. Jacob, though, differs from the Jewish Merkabah tradition in certain fundamental respects, most notably of course in his identification of the enthroned Glory with Christ, but also, secondly, in his assertion that the place of the Glory's abiding is the altar of the Christian Eucharist. For Jacob, heaven and earth have been joined in Christ, who has broken down the "wall of enmity" between those above and those below. Jacob, therefore, writes precisely against the possibility or necessity of the "ascent to heaven." See Golitzin, " Image and Glory," 329.

ܐܟܐ ܐܡ ܟ ܬܥܠ ܚܩܡܐ ܐܡ ܒܛܠ:
ܚܩܡ ܗܘ ܟ ܐܢܐ ܒܫܐ ܐܚܐ ܒܐ ܟ❊
ܩܠܩܐ ܡܢ ܩܠ ܒܚܩ ܬܚܫܟ:
1310 ܐܡ ܒܛܠ ܚܩܒܡ ܠܐܢܐ ܠ ܟܬܒܐ❊
ܐܢܐ ܟ ܫܬܟ ܒܡ ܐܡ ܬܩܛ ܐܢ:
ܟܚܟܩ ܗܘ ܐܢܐ ܒܐ ܪܬܐ ܙܐ❊
606 ܚܟܡ ܐܒܐ ܒܐ ܟܐ ܚܩܡ ܡܩ:
ܐ ܩܒܬܡ ܟܡ ܩܐ ܒܚܩܬ❊
1315 ܐ ܟܟ ܐܚܡܡ ܐ ܡܠ ܐ ܒܟ ܐܝ:
ܐܐ ܟ ܟܐܡ ܟܐܡ ܡ ܟ ܒܐ ܟܩ❊

He has come to the altar as a meeting place with you, so that you may see Him as He rests upon the table,
and from the particles of His body all creation is satisfied.
This being so, are you still desirous now to be as if you had seen Him among the angels,
and your soul been worthy to receive His glory amidst the supernal beings?
And maybe the latter were all desiring, in their various forms,
if only they had taken hold of Him as you have held <Him in the> place of propitiation.
Blessed <is He> from His place! The altar is His place among earthly beings.
Come hither, to this <place>, man of sores, and heal yourself!
Blessed <is He> from His place! which, indeed, is the chariot for the beings on high,
and the Splendor which supports the heavenly beings comes down from it.
Blessed <is He> from His place, for the Father is the place of the Son,
and naturally so – only <the Father> is sufficient for <the Son>.
All of Him is in the world, and indeed the world itself, exists through Him, Jn 1:10
and among the angels, too, in order to fill up their need,
while remaining above all things, because He is hidden from created beings.
And He is beneath the earth, for it is He who is bearing it up in order that it not fall.
He is outside everything, for there is no place empty of Him.
From all sides He is present with you at the holy altar.

ܟܬܒܝܢ ܒܝܕ ܡܫܝܚܐ ܘܥܠ ܟܠ ܩܕܝܫܐ׃
ܐܡܝ ܩܛܠܐ ܒܟܝܢ ܫܚܢ ܩܛܠ ܚܢܢ׃
ܘܟܝܢ ܐܝܟ ܗܘ ܡܫܡܫܐ ܕܐ ܫܠܝܛܐ׃
ܐܢܐ ܬܐܡܪ ܠܐ ܟܕ ܚܙܝܬ ܕܐ ܟܬܒܬ׃ 1320
ܐܝܟ ܐܡܪ ܠܝ ܟܬܒ ܒܣܦܪܐ ܩܕܝܫܐ׃
ܐܠܐ ܐܟ ܘܟܝܢ ܩܕܡ ܐܢܫ ܕܐ ܡܫܬܟܚ ܠܝ׃
ܐܟ ܟܬܒ ܐܢܐ ܒܟܬܒ ܐܦ ܒܟܬܒ ܫܘܒܚܐ׃
ܚܢܢ ܐܡ ܐܢܐ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܬܟܢ׃
ܟܐܢ ܐܡܪ ܠܟ ܟܬ ܟܬܒ ܒܚܕܐ ܫܘܒܚܐ ܬܒܪ׃
ܚܢܢ ܐܡ ܐܢܐ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܬܟܢ׃ 1325
ܐܡܢܐ ܢܩܡ ܐܝܢܐ ܒܚܕܐ ܟܫܬܢܐ׃
ܚܢܢ ܐܡ ܐܢܐ ܒܐܟ ܐܡܪ ܐܢܐ ܒܐܢ׃
ܐܡܢܢ ܐܠܐ ܐ ܐܢ ܠܐ ܐܩܡ ܟܐ׃
ܩܠ ܟܠܟܐ ܐܢ ܐ ܐܟ ܟܬܒܐ ܩܡܠ ܐܠ׃
ܐܡ ܟܠ ܩܛܠܐ ܘܟܝܢ ܫܩܝܪܬܐ׃ 1330
ܟܬܒ ܐܢ ܟܠ ܫܠܝ ܒܟܐ ܐܡ ܚܢܢ׃
ܐܡܫ ܐܝܟ ܐܢ ܒܐܪ ܠܟ ܟܐ ܐܠ ܐܩܠ ܟܐ׃
ܟܬܒ ܐܢ ܟܠ ܒܐܢ ܫܩܠ ܐܡ ܠܐ ܐ׃ 607
ܐܡ ܟܠ ܩܛܠ ܐܡ ܒܐܢ ܚܩܒ ܐܦ ܫܘܒܚܐ׃

Here, in this place, I have bound[65] the intellect which had been seeking to escape from me,
and with restricted thoughts I have bound that wild thing.[66]
The Son, the mediator, has set up His ensign in this place,
that we may direct all our way to travel towards Him
See! He dwells in the bread and is mingled[67] entirely with the wine so that we may drink Him.
Let us find joy with Him from His table, and let no one make inquiry into Him.
Do not attach your intellect to the chariot to speak about it,
it is not to be spoken of by you: what have you got to do with hidden matters?
A matter which is higher than speech is not to be spoken,
rather stretch out your hand in your place and give Him to your fellow people.
All the wealth of the heavenly beings has descended to the earth
in Immanuel, who is both with us, and is our God.
The hidden altar, which is ministered to in mystery –
see! – it is revealed, and is among earthly "angels".
And the body of the Son of God is set opposite against our iniquity,
and has drawn near to bind up all our sores and ulcers.
And all the mysteries and types and beauties of the heavenly beings –
see! – they are in Him! Let no one lust for greater things!
Look! – in the ministry of the holy altar, at the time of the Mysteries,
are marshaled the heavenly powers, standing with their cries of "Holy!"

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[65] Bound: yoked (*kêdîdîn*).

[66] See lines 264–303; 328–341 on the role of the intellect (*hawnâ*): 'it is the image of God, not confined by the body, climbing to the heaven'.

[67] Ephrem uses the term mingled (*mzag*) for the union of the divine Persons; our union with Christ through the sacraments and for his union with the Church, his Bride. On mixing language in Ephrem see Stewart, '*Working the Earth of the Heart*', 191–98. See also the chart Stewart gives for all the occurrences of mixing and blending vocabulary in Ephrem, Appendix 8.

ܗܘܿܠ ܐܸܠܗܵܐ ܟܘܪܣܝ ܒܪܟ ܫܡܝ ܘܗܘ ܡܫ: 1335
ܪܚܡܘܗܝ ܣܬܝ ܐܠܗܵܐ ܟܕܢܣܝ܆
ܗܘ ܐܵܡܪ ܗܡ ܟܗ ܫܥܠ ܕܝ ܡܪܟܝ:
ܘܐܡܪ ܠܡܘܫܐ ܟܗܐ ܟܬܒ ܟܬܒ ܘܟ ܐܢ ܐܝܢ ܐܢ ܐܢ ܐ
ܗ ܐܝ ܟܣܥ ܪܥܝ ܟܗ ܨܥܕ ܫܡܥ:
ܬܚܡ ܟܡ ܗܡ ܐܢ ܠ ܐܡ ܘܐ ܠ ܬܪ ܐ ܐ ܐ

And if the eye of our soul[68] were limpid as the prophet's,
the shining throng of their hovering would marvel us.
If we had an ear to listen mystically,
we would be moved by the awesome thunder of their shouts of joy.
The body of the Son of God – see! – is on the table,
and encircling it are the spiritual powers.
And they all stand in splendor, trembling
and ministering to Him with those below, in order that He does not suffer dishonor.
The altar is arranged, instead of the chariot of heavenly beings,
and borne solemnly upon it is He with whose glory the heavens are filled.
And these are the coals that were in the inner part of that chariot –
look! – they are divided on the table for all the world.
And, in place of the man clothed in white linen, stands the priest,
to go out and scatter the pearls on those in need.
And one of the chiefs of the <heavenly> powers stands beside him,
and, with the Holy Spirit, stretches out the bread for the priest to break.
He brings forth riches incomprehensible from the house of the Father,
to make the entire needy world wealthy, which had been destitute.
And rivers of living water pour out on the earth
from the font that the lance had made to flow on Golgotha.

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[68] Eye of the soul: Jacob often has his hearers look into the mystery of Christ, as well as into the Scriptures, with a lucid eye of the soul (*b-ʿaynâ nahhirtâ d-napšâ*). See Kollamparambil, *Salvation in Christ*, 78, 168 172, 191, 362, 390. In the Prose Homily on the Friday of the Passion, he opens saying : "Let us consider the feast of today with the lucid eye of the soul for which it is easy to see the distant things as if from close at hand." Actually here in line 1355 Jacob uses the term 'limpid' (*shaphyâ*) which is the term used by Ephrem, *ʿaynâ shaphîtâ,* for the luminous eye which is so crucial to his vision of faith, since faith is the eye which can see hidden things. As noted by Brock *shaphyâ* can mean 'clear, pure, limpid, luminous'. See S. Brock, *Luminous Eye*, ch.4.

ܐܟܘ ܥܒܕ ܟܠ ܒܪܝܫ ܐܡܪ ܒܟܠ: 1355
ܥܠܘ ܗܘ ܟܝ ܫܚܪ ܪܥܠ ܒܬܡܣܟܢܘܬ܀
ܐܟܘ ܠܐ ܟܝ ܐܒܐ ܒܥܒܕ ܬܡܣܠܐ:
ܡܪܡ ܗܘ ܟܝ ܙܒܕ ܘܫܠܐ ܒܬܚܬܢܘܬ܀
ܟܠ ܦܐܘ ܐ ܡܢ ܩܝܡ ܒܟ ܐܟ:
ܐܒܝܫ ܟܘ ܫܟܚܐ ܬܡܝܢ܀ 1360
ܐܒܝܩ ܟܘ ܟܠ ܦܘܩܕܢ ܒܙܐܡ:
ܐܥܒܕ ܟܘ ܟܡ ܐܡܪ ܠܐ ܬܫܡܥ
ܐܡܕ ܡܒܪ ܟܟ ܡܢܚܐ ܒܥܒܕ ܬ:
ܐܡܙܡ ܟܘ ܐ ܒܥܒܕ ܟܟ ܐܚܟܡܐ܀
ܐܟܘ ܟܝ ܐܡܪ ܠܐ ܦܐܘ ܚܢܚܐ ܡܢ ܡܢܚܐ: 1365
ܐ ܡܐܩܟ ܠܐ ܦܐܘ ܚܢܚܐ ܟܐ܀
ܐܟ ܟܚܙ ܒܚܟܡ ܟܪ ܐܘܐ ܐܡ:
ܬܐܡ ܢܙ ܡܬܟܐ ܠܐ ܫܡܬ܀
ܡܒ ܡ ܙܐ ܒܬܟܐ ܐܡ ܙܙ:
ܐܚܙܡܦܘܐ ܡܐܡ ܟܡܐ ܚܐܢ ܬܙ܀ 1370
ܐܡܐ ܟܐܙ ܐ ܡܐܙܟ ܐ ܚ ܐ:
ܘܟܐ ܚܚܐ ܡܡܐ ܬܐ ܒܟܙ ܐ܀
ܐܟܐܟ ܟܐܙ ܬܐܒܐ ܒܟܬ ܫܬ:
ܡ ܟܚܐ ܒܙܐ ܐܙܚ ܠܐ ܟܟܐ܀

And the virgin approaches and sees her betrothed Bridegroom, who was slain,
and burning with love for Him, she kneels to embrace the body of the Son,
and, with her lips, she swallows the blood from His wounds,
and hangs, like a necklace, all His sufferings on her neck.
And she calls the peoples to the table of the King, so that she may give them enjoyment
from the particles of the Bridegroom's body, for they are too many for her.
And all the mysteries that were hidden among the angels
come to pass in her, who is now like a schoolmistress of the heavenly beings.
And the hidden, <heavenly> powers call "blessed!" from on high
to the sons of men who have been made worthy to attain such life.
And if there were jealousy among the angels there,
the cherubs would have been close to being jealous of the sons of men.
Since the former bear Him upon their backs with wonder,
and the latter hold Him fast in the hollows of their hands.
The former cry out from afar: "Blessed <is He> from His place!",
while the latter eat from His body as nigh them.
He gave the chariot as a shadow by which He might be escorted,
while He gave to the Church His body and blood, which are not a shadow <at all>.
He has summoned her and allowed her to touch and hold His body fast,
to show her openly the truth of how much he loves her.

609 ⠓⠑⠝⠙⠁ ⠓⠁⠍⠁⠙⠁ ⠓⠍⠁⠝⠁ ⠓⠎⠎⠁⠝⠁ ⠓⠑⠎⠎⠁⠓⠁ ⠙⠁⠍⠍⠁⠇⠁: 1375
⠓⠍⠁⠃⠁ ⠓⠑⠓⠁⠓⠁ ⠓⠝⠙⠁ ⠓⠝⠓⠁⠓⠁ ⠛⠁⠝⠁⠓⠁ ⠙⠁⠓⠁⠈
⠓⠁⠓⠓⠁⠛⠁⠁⠓⠁ ⠓⠝⠙⠁ ⠓⠁⠓⠓⠁ ⠓⠎⠛⠁⠁⠓⠁:
⠓⠁⠇⠁⠓⠁ ⠓⠗⠁⠁⠓⠁ ⠛⠁⠓⠁⠓⠁ ⠓⠎⠎⠁⠝⠁⠈
⠓⠁⠝⠝⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁ ⠓⠁⠓⠓⠁⠝⠁:
⠓⠝⠙⠁ ⠓⠁⠓⠓⠁⠇⠁⠁ ⠓⠛⠁⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈ 1380
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠝⠙⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈
⠓⠝⠙⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁: 1385
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈ 1390
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁:
⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁ ⠓⠁⠓⠓⠁⠓⠁⠈

All these, His mysteries that were among the angels,
are hers, and in them she arrives at His ministry.
And there is nothing else in that chariot that was ministered to,
save He alone in the hidden mystery amid the beings on high.
It is in the Son that both those on high and those below exist,
Blessed is the Crucified One,[69] in whom all the mysteries are accomplished!

Amen.

[69] Crucified One: *zaqîfâ*, as noted by Brock, normally means "cross," but Jacob sometimes uses it in the sense of "crucified one," see Brock, *Veil of Moses*, lines 144, 188, 317, 392, 413.

610 ڤَحڤَەِ ٱلِوَاوَەەە هُكْمِ وَەەَ حْمِ هَلَّاقْا: 1395
وَمِكْهَ أَنَهِ هَحڤَەِ هُمعُا كَلَا ٱمعْمِمْەە
ەلُا حهَّنَحْمُا إِسَنُا هْبْم هْمِمْهَّم هِەُا:
ٱلِا ٱ هَ حِاوُزُا ضَمعُا زِبِ حْكُتْا
حَحزَا هِ هُمَّمِ أَهِ حْكُتْا أَهِ أَسِمُتْا:
حنَّمِ هَ رَمَّعُا وَحڤَەِ اوُزُا حْهِ ٱمِمْهَّمْەە 1400

هكْم هَامِنُا وِكَلَا هَنَحْمُا وَسُا سَرَمَّتْامِلا:
وَهَمِ حَهَّحْهُنُا هُنِ سَحَهَّحِ.

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PARTIAL LIST OF OCCURRENCES OF SOME KEY TERMS

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